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THE SURVEY

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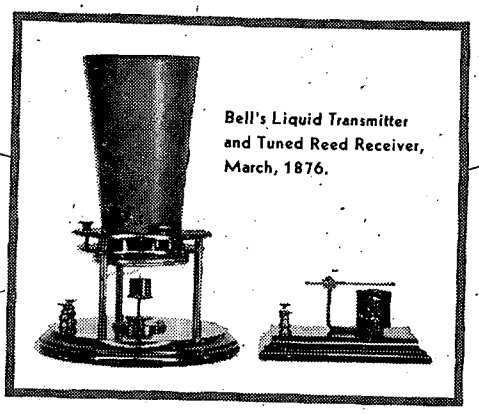
75th Anniversary of the Birth of the Telephone

1876 ☆ 1951



Bell's Liquid Transmitter and Tuned Reed Receiver, March, 1876.

Suppose the telephone had never been invented

Have you ever thought what the world and your life would be like without the telephone?

If you wanted to talk to relatives or friends — if you wanted to order from a store — if you needed to summon a doctor or a policeman in an emergency — there would be no way you could do it in a hurry. What now takes only a few seconds or minutes would often take hours and cost you far more than a telephone call.

Each year the telephone becomes more useful to the people and more vital to the prosperity and security of the Nation. Today's tremendous job of production and defense could not be carried on without it.

There are twice as many Bell telephones as there were only ten years ago. They are here and ready because the Bell System kept right on building and improving to meet the country's needs.

Never in the history of the telephone has it been so valuable to so many people as right now.

BELL TELEPHONE SYSTEM

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Survey Readers Write

From an Author

To the Editor: I have a high regard for the distinguished service Ordway Tead has rendered American education, and I much appreciate his generous and penetrating review, in your January number, of my book, "Education and Morals." On one basic point, however, I think he misses my meaning, and I may not have made my own position sufficiently clear.

Mr. Tead infers that my emphasis on the morality of the objective, socialized procedures of experimental inquiry would tend to undercut the right of the "tender-minded" to their "over-beliefs" in the field of religion. He rightly insists that our system of public education must include teachers with various religious outlooks. This kind of positive pluralism is fundamental in my own conception of the democratic program of education.

My emphasis on the primacy of experimental inquiry was not to dictate the content of ultimate philosophic and religious orientations. It was, rather, to call attention to the importance of the democratic community having a common method by which these, and all other, beliefs can be examined, tested, and reconstructed. I believe that democratic education must be committed to the use of this method in all areas where we are concerned to distinguish the true from the false, or the "warranted" from the "unwarranted" in the realm of human affirmations.

John L. Childs
Teachers College, Columbia University

The Aged Again

To the Editor: In line with so much of our modern specialized outlook we tackle the question of the aging and aged as if it were a "problem." I submit that one of the reasons we find it convenient to call the aging "a problem" is because we have become so accustomed to a partial view of everything that we fail to see the whole.

If there is a problem, it is surely with the middle aged who run things. The problem surely rests with each of us and so with all of us severally and collectively and it is one of values rather than one of age of whatever kind. While economic values are of paramount importance the problem remains. If, on the other hand, human beings as such are the value standard then a solution begins to appear at once. The various ages find their levels and ways of intercommunication and interconnection. Satisfactions intrinsic to such a value system begin to appear, to be created by *understanding* in place of program planning and problem stating—understanding how to live with and use nature, not for economic gain but for human values; understanding how to conserve values.

The social workers, the educators, the clergy, and other professionals in human relations are greater sinners than industrialists and business men who have made at least a beginning at understanding, with but little help from those who by rights should have led the way. It is disgusting to see the little games played in "giving youth responsibility," in planning little parties for the aged. No one is fooled!

Do you suppose that the word "problem" could be given a Sabbatical leave for a year and in its stead hire "Joy" or "Enjoyment of life?" If we should do this and really begin to explore the avenues so opened I guarantee that more profit would eventuate at the end of the year—use "profit" how you will. Berta Hamilton
Keuka College, Keuka Park, N. Y.

"Research" by Air Mail

To the Editor: Please let me use a corner of your correspondence page to protest against the stream of letters from students: "I have to write a term paper which is to include the following—the outstanding social problems in your city; how these problems are being met; groups and agencies which have community organization as a primary function; the extent to which there is conscious, continual planning on a community basis to meet current social needs." What would *you* do with it?

Or this one which asks, naively, "What are the problems of juvenile delinquency in your city and what are you doing about them?" Or still another—"Please describe the problems of unmarried mothers in your city"; and a fourth "How should a social agency function in a community?" Incidentally, each includes a little plea to the effect that "I want the data by Tuesday."

In our social planning office we have done our best to encourage young people to enter our profession, and have held innumerable conferences for groups of them who are sent to our office for 30 minutes (they have so little time) to get the total picture of social problems.

We think we have been sympathetic and encouraging. But the time has come when we have to draw the line at cooperating in these air mail theses. I wish I could appeal directly to these eager students. I would say something like this:

Listen, kids, how can we honestly tell you what we are doing to meet problems of juvenile delinquency in this city of a half million people? First, let us ask you a question or two. When you write your letter, are you sure of your definition of juvenile delinquency? Which problems do you have in mind? Or do you really mean all of the problems related to juvenile delinquency? Any one of them would be an extensive term paper, to say the least.

You and your "original research!" Do medical students write to a hospital and ask what they do about illness? Do law students conduct original research by asking a judge what he does about crime? Do theological students write to inquire what problems are met in churches?

Well, if you get what we mean, kids, please tell Professor Wiseacre to think over those assignments, will you, or you think them over yourself, because we are awfully busy. Marjorie Manning
Council of Social Agencies, Cincinnati

Vigorous Dissent

To the Editor: Having written a good many times praising *The Survey* and having used it for many years in the classroom, still I disapprove of certain positions.

I very much objected to the smug retort to Sarah Cleghorn (January). I terribly fear the writer of that paragraph is not conscious even of his own lacks.

Such clichés as "person of good will," "freedom of expression," are meaningless. I can only be thankful that the writer did not talk about the "peace-loving nations."

Our own country (by which I mean the "powers," not "the people") has been hell bent on war for at least four years, has provoked Russia probably as no sovereign country has ever before been provoked and taunted; and the fury of the business interests and military this summer when Russia still declined to go to war, with their very candid statements of terrible disappointment, is the perfect proof that our national forces wanted war.

I have lived and traveled in Asia. I think I can read between the lines. All the plain folks of China and Korea (North and South) or most of them, are fighting for their very integrity of life and culture.

I have six American Revolution ancestors and a grandfather who almost got killed for his anti-slavery activities, and I am a Baptist whose ancestors came here years ago. Every drop of my revolutionary, fiercely democratic and rabidly Christian blood cries out in sympathy for the Koreans and Chinese who are fighting us as symbols of the Western oppression they have had to endure so long. I pray God have mercy on our souls—but how can He? Mrs. Frankie G. Merson
Keuka Park, N. Y.

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March 1951

Cover: "March Winds." Photo by Gustav Anderson, from A. Duvaney

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Among Ourselves

FOLLOW-UP ACTIVITIES in connection with the Midcentury White House Conference on Children and Youth have been exceeding all expectations, according to a recent communication from Melvin Glasser, erstwhile executive director, and author of the article on follow-up plans in *The Survey's* Special Section on the Conference in January. Thousands of local and some statewide meetings were held before the month of January was out—300 in Iowa alone. Every member of the more than seventy persons in the Michigan delegation to the conference has made at least one, and some as many as eight follow-up talks. On January 16, the General Federation of Women's Clubs launched a contest as its follow-up program with prizes totaling $25,000 for the women's clubs with community projects related to youth.

All this activity has been reflected in *The Survey* office through a flood of orders for reprints of the special section. By mid-February these had reached 40,000 with no signs of tapering off.

DR. RUSSELL M. WILDER, longtime member of Survey Associates, who served as consultant for the *Survey Graphic's* special issue back in March 1942, has recently been named director of the newly established National Institute of Arthritis and Metabolic Disease of the U.S. Public Health Service. Internationally known in medical circles for his research in diseases of metabolism and vitamin deficiency, Dr. Wilder was largely instrumental in the establishment in 1940 of the National Research Council's Food and Nutrition Board, which under his chairmanship promoted the vitamin enrichment of bread and flour. For more than thirty years he was a member of the staff of the Mayo Foundation, retiring at the end of 1950.

GRACE BROWNING, well known to many *Survey* readers as director of the Indiana University Division of Social Service, and as a contributor to this magazine, died last month after a brief illness, at the age of 46. Dr. Browning had received a six-month leave of absence and expected to sail for Europe in early February to serve as a United Nations Technical Assistance expert at the request of the Italian government. An outstanding American authority on training for social service, Dr. Browning was to have acted as consultant on organization and training in Italian schools of social work.

J. DONALD KINGSLEY, able head of the International Refugee Organization (see *The Survey,* February 1951), can look to no respite from responsibilities for the human salvage of war devastation when the IRO closes next fall. Last month he was appointed agent general of the United Nations Korean Reconstruction Agency for which $250,000,000 already has been pledged. Now on a visit to Japan and Korea for a preview of what his new job will involve, Mr. Kingsley will return to Geneva this month to carry out his remaining IRO responsibilities. UNKRA, the new agency, is expected to take over gradually the Unified Command's civilian relief work in Korea and begin its job of reconstruction and rehabilitation when the military situation warrants.

CREATIVE ACTIVITIES to fill their new leisure are announced by three outstanding leaders in the field of social work who have recently "retired." Shelby M. Harrison, for thirty-five years on the staff of the Russell Sage Foundation, Walter W. Pettit, formerly director of the New York School of Social Work, Eduard C. Lindeman, professor *emeritus* of social philosophy in the School, have organized Social Welfare Consultants, with offices at 30 Jones Street, New York 14. The new consultation service is prepared to undertake plans for the reorganization of welfare agencies, in-service training, short and long term research, holding of institutes and conferences, the recruiting, training, and utilization of volunteers, and so on. They also offer their assistance on social welfare programs to corporations, labor unions, fraternal and religious organizations, foundations, and others.

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Keystone

Greek villagers, carrying their queerly shaped hoes, hand-fashioned from scrap metal, return home from work on a drainage project for their ancient town. These hoes are used for ditch digging in Greece.

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They Did Not Wait For a Tractor

How Greek peasants and villagers are creating new prosperity and hope in communities which have seen little change since Homer's day.

GLEN LEET

SOME HALF MILLION PEOPLE IN GREECE, IN THAT UNDERdeveloped country's poorest areas, have made an important and exciting discovery. This discovery has already doubled the standard of living for many poverty-stricken peasants. It has given them a renewed confidence in themselves and in their government. Moreover, it may represent the key to raising the standards of living of millions of the most wretched people in hitherto neglected areas of the world.

The cost is so small and the economic benefits are so great, so quick and so lasting, that even the poorest country can afford to apply it. In fact, only in underdeveloped areas could the discovery produce the miracle that has occurred in Greece.

The plan is not complicated. It is based upon nothing but elementary common sense and a democratic faith in the capacity of common people to solve their own problems.

Neither machinery, nor science, nor complicated governmental planning have played any important role. Amazing as the results have been they are not due to any magic. They have emanated from hard work, the same kind of simple honest toil which built the American colonies and extended the Western frontier.

In eighteen months, Greek peasants constructed or improved 5,272 kilometers (3,295 miles) of roads; improved by drainage, irrigation, or flood control about 50,000 acres of land; installed over 100 water supply systems, and completed 34 sewer systems, in addition to many reforestation, fishing docks, and similar small scale projects.

What this means to the everyday lives of the Greek peasants stands out clearly against an understanding of the bitterly harsh conditions of their environment. Their possessions are meager. Their land is poor. They have only the most primitive tools; more often than not hand-made. Many villages have no water except what men and women—especially women—carry from considerable distances. In some, a wheel has never been seen. To many, the only access is by steep mountain paths passable by man only on foot, donkey, or mule.

Under such conditions of primitive subsistence agriculture, there is very severe underemployment and concealed unemployment. Although the peasants work hard when there is work to do, in many villages for as long as six months in the year there is no work to be done on the land. The return from this short period of employment is generally meager where lack of roads makes transportation and sale of the produce impossible.

Seven external wars in the past fifty years, as well as internal revolutions and civil disorder have aggravated the hardships of the people. For many villages nothing good, nothing encouraging, nothing hopeful had happened for generations before this new work began. Each year as the land got poorer, there were more mouths to feed and less to feed them with. Six years of relief from abroad seemed merely to postpone the inevitable fate that was closing in on them. But now at last they are finding a way out, as the great volume of recent improvements testify.

These changes were not produced by any sleight of hand. Economic development requires heavy investments and here, too, a big investment was necessary. The major part came from the people who benefited most from the results, the peasants themselves.

How could such wretchedly poor people make such a huge investment? Through a very simple idea, adopted by the Greek government in a program known as Community Development Employment—CDE. The program was developed with technical assistance from the United Nations, a significant service provided by UN to member governments. It was put into effect with financial assistance from the United States Economic Cooperation Administration—ECA, the Marshall Plan.

Operations began with a circular, drafted by a United Nations adviser and mailed out by the Greek national government to all provincial governors. Practically all that happened, thereafter, resulted from the initiative of

✦

—By a former administrator of public assistance for the state of Rhode Island, who has spent the last six years in Greece as head of a welfare mission first sponsored by UNRRA, then by the United Nations.

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local communities. So light was the administrative burden on the national government that no new employes had to be taken on. Even now with the program full blown across the nation no national officials spend more than part of their time on it.

The circular was brief. It said in effect: "Inform communities that if they wish to select and operate local works of public benefit and will pay all costs involved, the national government will make a small daily payment to each person employed." Pointing out that projects must be submitted to provincial governors for approval, the circular specified that they should be of a nature to create economic chain reactions. In other words, a small investment would be expected to bring about benefits many times greater than the cost.

THIS WAS THE SPARK THAT AWAKENED THE MINDS OF common people in over a thousand villages to the realization that they had in their own hands the power to lift themselves up by their bootstraps.

In less than two years nearly 1,500 villages—previously isolated, poverty-stricken, apathetic to the point of hopelessness—were caught up in an enthusiasm of self-improvement. Here was no "made work," but men working with their own brains and brawn to bring about conditions which would contribute to their own prosperity.

Take Demestica, for instance—a tiny village of 45 families, nestled in vineyards high in the mountains of Achaia in the Peloponnesos. The land is fertile and the excellent grapes produce the wine "Demestica," famous throughout the country.

Life would have been good for the people of Demestica had it not been for its isolation. The nearest road was eleven kilometers away and this could be reached only by difficult travel over a rugged mountain path. So inaccessible was the village that it was impossible to carry the grapes to the winery over 45 kilometers distant. A primitive wine press, imported on mules, did a crude job of pressing grape juice which was transferred to the winery in goat skins carried by mules. The cost of such primitive transportation was so great that the people of Demestica did not get a very high return for their work. For years they dreamed about a road, so that the winery would send trucks to the village and they would realize a better profit from their grapes; but it seemed a faint hope.

One weekend the uncle of the mayor, a lawyer from Patras, visiting in Demestica, told an exciting story.

He explained that the Greek government had a new plan, developed by a man from the United Nations. "Under this plan, called Community Development Employment," he said, "any village can decide what it wants to do, the people in the village who want the work accomplished can invest their time, only their idle time, and the national government makes a small daily payment to each person who works. The payment," he explained, "is small, only 11,000 *drachmae* per work day (about 73 cents), but after all, the men are really working for themselves and they are only investing time when they have nothing to do. What can they lose?"

This sounded good to the people of Demestica, because after the grapes were picked there were months during which there was nothing to do. How better could they use their time than in making themselves a road?

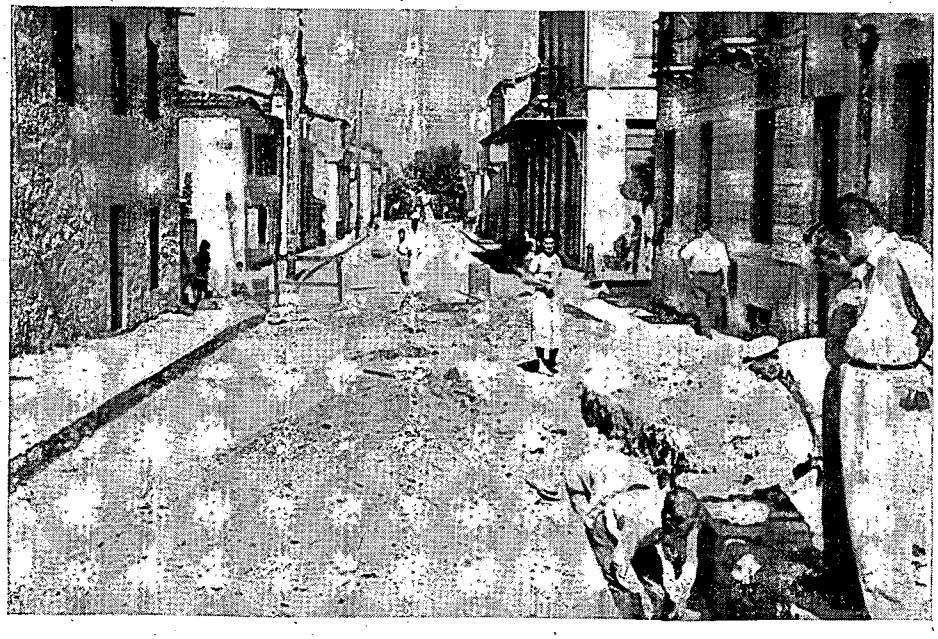
They sent the mayor and a couple of the older citizens to Patras to lay the matter before the provincial governor. After listening sympathetically, the governor sent the provincial engineer to Demestica. The engineer went over the area carefully with the mayor and the committee, decided that a road would be practical, and mapped out in general where it should run.

When the committee carried the plan back to the governor, he warned them that the national government could not pay for any tools. They replied they would use their own tools. He said the national government could not pay for materials. They parried: "What materials are needed except the rock that already exists?" He explained the national government could not pay for any equipment. They said they would not need equipment; they would work with their own hands and picks and shovels. The governor said he was sorry he could not give them an engineer to supervise the work. They replied "never mind," they would get along somehow, without an engineer. The governor then approved the project, but added that it might take some time before national funds would arrive to pay the workers. He suggested that the people go back to their village to wait.

The committee returned to the village and found it bursting with enthusiasm. Some of the more impatient asked, "But why must we wait? Why can't we start now?" The more cautious among them replied: "We need some people to show us how to make the road and in some places we will have to use dynamite." No one knew about dynamite, so for a while there was silence, until someone suggested: "At the Claus Wine Company they have a man who knows about dynamite; maybe we could get the company to lend him to us!"

Off the committee went to the

CDE workers in Patras dig a ditch for a sewer that will last centuries



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Civil war refugees taken into a CDE project, use handmade tools to build a simple road requiring no materials

Claus Wine Company to see the owner. He regarded their suggestion as a good piece of business. If he could only get his trucks up to the village it would eliminate that expensive eleven kilometers of transport by mule. Then he could pay the villagers a better price and still make a better profit. He promised not only that he would lend his dynamiter but would donate the dynamite.

The winery owner kept his word. In a few days the dynamiter appeared, and the men in the village started to work. Each man worked when he had time to spare. Sometimes there were only six working and sometimes there were thirty-five. After a while even the few usual skeptics caught the fever and were working as hard as the rest.

On September 14, 1950, officials from the ECA, the United Nations and the Greek government traveled over the new road to Demestica. As they neared the village they found the entire population working furiously to clear the last rough stretch so that their station wagon could get through. When the officials arrived at Demestica the village was wild with excitement. The children clamored to touch the car. Never before had they seen an automobile. Never before had a foreigner been in Demestica. To record this great event the villagers produced a guest book and beamed with delight as the officials signed it.

As they sat with the officials in the home of the mayor the people explained how much this road meant to them. They said they had 1,000 *stremmas* (250 acres) of land in cultivation but now that they could get things to market they soon would have 2,000 *stremmas* under cultivation. They showed walnuts and luscious fruits which they raised but never could sell because of the high transport cost. The village had no school, but now with the road they thought they could get a teacher and they would soon start work on building a school house.

They were full of ideas for future community improvements. When a woman passed the doorway leading a mule loaded with two kegs of drinking water, a villager suggested that the very next project must be to bring water from a mountain spring down into their village. Their minds were receptive as well as creative. They listened attentively when the ECA officer asked whether they ever grew winter wheat, which produces a harder grain and makes a better flour than summer wheat. They had never heard of it but said they would investigate. Later in the fall experimental plantings of winter wheat were already in the ground.

The owner of the winery was so delighted with the spirit of the village and so pleased with the good will emanating from his donation of dynamite that he promised to send a bulldozer to smooth the road, and to supply an agricultural expert who would help the villagers grow better crops.

One of the UN officials asked for facts on the economics of the undertaking: "What did the road cost?" The villagers replied that the national government wage payments amounted to 13,000,000 *drachmae*. This comes to a total of $787, or $79 per kilometer of road. When the official exclaimed, "But you can't build a mountain road for so little!" they explained that everybody had given ten days of work free. After making a rough estimate of the produce that would be transported over the road, the group calculated that in less than one season the savings in transportation costs would more than cover the total outlay on the road.

The officials asked what would become of the people who used to make a living from transporting the wine on mules. The villagers replied, "How do you suppose

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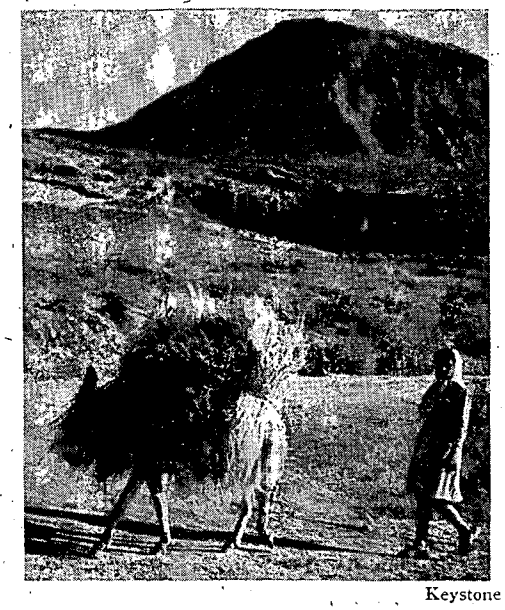
we are going to have another thousand *stremmas* cleared for cultivation if the mules and the drivers don't work on it? With the clearing of this land there will be plenty of work for both men and animals for a long time to come."

Professional engineers were apt to be critical of CDE during its early stages. They pointed out that some of the new roads were not properly provided with bridges and culverts and would wash out at the first rainstorm. That was certainly true of the Demestica road. There were at least three places where gullies had simply been filled in with dirt and would obviously wash out in the spring. From an engineer's point of view that was bad. From the point of view of the peasants it was better than waiting until they could afford an impossible $1,000 for materials, bridges and culverts.



Keystone

The peasants knew that the gullies would wash out. They also knew that there was little rain for nine months and that after the rains did fall it would take the men of the village about three hours to fill in the washouts. They knew they had the three hours and that they did not have a thousand dollars. They realized that for about two weeks in the year the road would be impassable for motor vehicles. But this did not dampen their enthusiasm. After all, when you have had no road for generations and now you have a road for fifty weeks in the year, why must you travel during the two weeks when there is no road?

While Demestica was building its road, Bisdouni, another tiny village, was carrying out a drainage plan so simple it hardly seemed possible that it could produce a chain reaction of benefits. The extension and deepening of an already existing ditch could only advance the plowing season a few weeks by an earlier draining off of the rain drenched land. But these few weeks brought prosperity, for now corn could be grown where none grew before.

A shepherd boy has described the "new life" this little ditch has brought to his family: "Never before in my time or my father's could we produce more than a thousand *okes* of corn from our land and every year we consumed a thousand *okes,* so we never got any better off. Now with this new land we can produce two thousand *okes* of corn—we eat a little better than before and we still have enough left over for sale."

And so it went. At Kalamos, Northern Attica, the villagers built a short six and a half kilometer road leading to a little port on the Saronic Gulf, and found new markets for their citrus fruit at nearby islands, as well as cheaper fish and olive oil for their own larders. They also found they had considerably increased the sale value of their own land. At Peli, villagers planted a half million trees on a hillside, thus checking the advancing soil erosion. At Lavrion, villagers completed an abandoned dock foundation and thus opened up a cheap route to Athens for farm products from the islands.

Many planners of overseas aid think primarily in terms of supplies—materials, tools, and equipment. CDE offered the villages none. Knowing this, the communities relied upon their own resources and ingenuity. Tile pipes were made on potters' wheels. Peasants worked with their own tools. In Kozani over three thousand civil war refugees used their first days' pay to buy shovels beaten by blacksmiths out of scrap metal. In Kalamos a CDE worker was busy full time in the mountains cutting and shaping new pick and shovel handles for replacements. In many places bare hands built stone walls.

In Patras, an old rock crusher, running twenty-four hours a day, produced crushed rock for one and a half cents a cubic meter instead of the sixty cents the city had been paying. Here too, lacking sewer pipe, the town folks built sewer mains from rock and cement, which resemble those of ancient Rome and will last as long.

Most plans to help poor and illiterate peasants are based on the assumption that someone must go out and give them ideas. CDE offered none. The administration assumed that in almost every village someone already had ideas. That proved to be the case.

These ideas were simple and practical. In Kozani, peasants had the notion that if they tapped an old underground river bed they could drain the valley without boring a tunnel under the mountain—and they did. In Corfu, they thought that if they built an airport it would bring them a profitable tourist trade. In Bisdouni, they had the idea that if they made some small dams up in the mountains the sheep wouldn't have to walk all their fat off going from the highland pastures to the river to drink. In a village in Zanthe, where tobacco workers have only ninety days of work a year, they knew that if they improved a road in their spare time they could get the trucking charges on their tobacco reduced. When the road was finished the charges were cut down 65 percent.

In a guerilla-destroyed village in Epirus, the peasants figured out that the work of carrying roofing tile to their isolated village was just about equal to the work of building a road. They built the road so the tile could be delivered by trucks.

In Polylofos, they decided that sick people would not have to die from the hardships of donkey-trips to the nearest hospital if they had a road; and they built one. In many villages the peasants knew without being told that if they could make ditches and maybe an aqueduct or two, a mountain spring could be tapped, and women would no longer have to carry water.

In Larrisa, the villagers, with no money for dynamite, decided to talk bus and truck owners into contributing the explosive. In an Agrinnion village where they had to have an engineer to plan a water supply project, an old man thought if he sent word to his son, a prominent Athens engineer, saying, "Son, your village needs you," the son would drop everything and come. He did.

The villages did not need ideas, but they were often

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in need of technical aid in carrying them out. Since the first CDE circular, villages have demanded and used a quantity of engineering assistance that they would never before have accepted. At the same time, engineers have had to learn that CDE workers are unlike any crews they ever worked with. Since they don't attract loafers or chiselers, they don't have to be watched or driven. The men working are passionately interested in the results achieved. They know, as a Kalamos peasant put it: "If we did not work good we would cheat no one but ourselves."

On the other hand, the peasants won't take orders and they won't work on a project unless it seems to them both sensible and for their own benefit. Therefore, elaborate administrative controls to ensure that projects are not planned solely for the benefit of politicians are unnecessary.

PEOPLE TAKE CARE OF THEIR OWN INVESTMENTS. Roads the peasants make through CDE they keep in repair; the trees they plant they protect from goats. When the government used to pay shepherds well to plant trees, the goats ate them and that meant more wages next year. When the shepherds decide to plant trees themselves with CDE help, an investment of their own is involved and they aren't going to be turned into fools by a few wandering goats.

CDE, then, does not offer ideas, tools, material, equipment, nor even an "adequate" wage. Why then has it spread like wildfire to the most remote villages and why has it produced such great activity? The reasons are mainly psychological.

In the first place, CDE crystallizes forces which already exist within the community. It provides opportunity for natural community leaders to emerge and express their ideas in concrete projects. The small payments stimulate people who are underemployed to set about doing something they have always felt needed to be done. The payments, little as they are, not only supplement the peasants' meager annual income, but give a kind of status, a sense of partnership with government. Without a wage, the man who sets to work building something for the community, and incidentally himself, would be discouraged by the jeers of his skeptical comrades of the coffee house who would say: "You are a fool to work all day for nothing while I sit here and prepare to enjoy the results of your work." Such jeers are silenced by the cash in the worker's hand.

Most important of all is the voluntary nature of the work. Anybody can work, but nobody has to join in. The smallness of the payment is a protection against attracting people from other productive work. Moreover, under CDE the man with an idea does not have to secure unanimous or even majority agreement to get a project started. All he needs is the enthusiasm of a few others like himself and the government stamp of approval in the form of a financial allocation. Largely because the man with an idea has been given the psychological advantage which formerly rested with the coffee house skeptic, 1,500 Greek villages have been able to harness their own dreams and idle manpower to solve their own problems.

The total financial investment of the central government for the 6,000,000 man-days of work done in the eighteen months prior to July 1950 amounted to $4,000,000. The off-setting savings from reduced relief and economic development costs were probably much greater. Originally, these central government allocations were made available from ECA counterpart funds, that is, money resulting from the local sale of ECA imported supplies. Now, however, CDE allocations are a part of the central government budget. Increasingly, local communities are developing ability to finance improvements themselves. In time, no central financial participation may be needed.

An independent evaluation of CDE has been made by the UN Economic Commission for Europe. It reported that: "In its economic aspects, the chief merits of the scheme are that it demands relatively limited financial resources, that it requires little imported equipment or materials and that it yields very rapid returns . . . the returns yielded by CDE investments . . . appear to be much higher than one might expect, essentially because in a very underdeveloped area the most elementary investments have never been exploited . . . relatively high returns were usually obtainable as a result of the very limited investment which CDE work represented." The report concluded that this program should be of great interest to other countries at a similar or lower level of economic development.

A number of other countries, where underemployment and underdevelopment hold great masses of people to a miserable subsistence level, are interested in CDE and may soon experiment with this new approach to improvement. To meet the anticipated demand for technical assistance in this field the United Nations is organizing information, training experts, and making other plans.

The UN Technical Assistance Administration provides member governments who ask for it with the service of experts in the fields of economic development, social welfare, and public administration. All three were used in Greece. The TAA is now prepared to assist other governments in applying the principles of the Greek experience to the problems of their own countries. This may involve not only the provision of UN technical staff but visits of interested government officials to Greece for first hand observation, as well as the preparation of technical literature at TAA headquarters.

In Greece, the UN contribution was in helping the government to understand the country's basic economic problem, and to develop a relationship between the central and local governments and the people of the village which released the people's latent talents and energies. Thus, an opportunity was created for the ideas and the leadership existing in each village to grow.

The extent to which the same principles can be applied in other countries still remains to be seen. One thing has been demonstrated. To enter into a partnership with a people for economic development it is not necessary to wait for a tractor. The first requirement is to know and understand the country and to have faith in the people themselves.

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Service in Times of Crisis

The contributors to this symposium are replying to these questions from The Survey *editors:*

At the recent Midcentury White House Conference on Children and Youth there was almost unanimous acceptance of the fact that the nation is entering a long period of crisis and tension to be reflected in a widespread disruption of normal living, particularly among young men. But there was also indication of some resentment on the part of young people over the prospects of bearing the chief burden of sacrifice and danger while so many remain relatively untouched.

Some suggestions made were: the drafting of women; a system of universal service which could draft all young people, healthy or disabled, for a two or three year period of military or "related" service; the total mobilization of the entire population with job placement where needed.

There was also some criticism of the "local autonomy" under the present selective service system, which means lack of uniformity and a much more lenient attitude toward exemptions in some areas than in others. There was difference of opinion over the effects on morale of the proposal to exempt top-notch college students from service.

In your opinion, is there any way to equalize or at least effect a fairer distribution of the burden and yet avoid the establishment of a totalitarian system of control from which the country might be unable to extricate itself? What suggestions have you to make for boosting the morale of the young people as they face the uncertainties of the day? Many seem to feel that they are "just being thrown to the wolves" —how can they be given the feeling that they are part of a national effort and sacrifice on behalf of freedom?

". . . universal military service will be needed . . ."

SERVING THE UNITED STATES IS A GRAVE DUTY AND OFTEN A great sacrifice. But it is also a privilege, bringing high reward. With intelligent handling, there is more cause for hope than fear.

Not believing in the "Hundred Years' War" theory of the present international crisis—not even that invasion is imminent, I deem it premature to accept mobilization as necessarily permanent or necessarily universal. For some years, universal military service will be needed. Quite likely six or eight years from now the Russian danger will have vanished as completely as have the Fascist empires.

Young men, as always, will bear the chief thrust of military service in this crisis. They dislike it—which is natural and right. Some think they are discriminated against — which is nonsense. Most generations have had to interrupt their young life for two or three years to mount guard. Some escape and grow fat. In civilian life, too, some people get soft breaks.

On cold, practical grounds, I question the wisdom of drafting young women, save in emergency. The United States Government is not yet so good at handling people that it can take over control of the lives of millions of young women. Handling young men is problem enough. Some public officials know this—which is why it won't happen. The well-understood women's volunteer services, like the WAVE's and WAC's, should be adequate.

Since we require the young generation to pick up a clear responsibility, corresponding clear obligations must be recognized. The GI Bill of Rights, with provision for post-discharge education and job tenures, is a plain corollary of universal military service, for women volunteers as well as for drafted men.

Mobilization of the entire adult population, sometimes hysterically urged, seems unnecessary, unjustified, and dangerous. This policy in Germany aided a swift, short effort, but created a machine which lacked staying power, and ran at a diminishing rate of efficiency. It was justified in Russia under invasion conditions; we do not have that necessity. Total mobilization loses great assets of independent thinking, ideas, and analysis, new points of view whose strength has regularly outlasted, out-thought, and out-fought totalitarian regimes. And it clearly endangers our free institutions.

Certain inequities can be avoided. Veterans who have already served should not be drafted except in case of necessity. Special consideration should be given reservists (other than officers) who have already served, possibly by giving them early release, or delaying their recall to the colors where other manpower is reasonably available. Physical disability for combat service should not exempt reasonably able-bodied men from noncombat service.

Obviously, provision must be made for the needs of army and country alike in certain skills, for instance, doctors. Stripping hospitals and medical schools of students means trouble later.

Well done, national service can make for health, education, and an opportunity for ability to show itself. The armed services can ask for control of lives. The country can ask that the armed services cooperate in making the result productive for peace as well as war.

ADOLF A. BERLE, JR.
Professor of Law, Columbia University

". . . affirmation of democratic aims . . ."

MY RESPONSE TO *The Survey's* QUESTIONS IS CONDITIONED by: my firm conviction that in our struggle against totalitarianism we must remain vigilantly determined not to become totalitarian; and my equally deep-seated conviction that our best hope for final victory against totalitarianism lies in a positive affirmation of democratic aims.

With these two principles in mind, I am prepared to say that recruitment for both military and civilian service during this period of crisis should, so far as feasible, remain in the hands of local authorities. Adherence to this principle will undoubtedly cause certain inequalities and injustices, but this will be a small price to pay for the preservation of democratic habits and responsibilities.

In order to distribute the burden of national mobilization every American community should create a roster of available skills. In drawing upon this reservoir of skills no distinctions should be made between those who will be requested to perform duties in relation to defense and those who will be asked to help in maintaining and extending

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social services, recreational and health services, and in attaining a high level of agricultural and industrial production. If attention is concentrated upon purely military activities, our civilization will suffer irreparable losses.

Programs for normalizing the careers of those young people who will be recruited for military service should be formulated now. Such plans should include promises of a high degree of flexibility in educational opportunities; elimination of racial barriers, family allowances for veterans, liberal loans for farms or businesses, public housing, and a broadened system of social security.

The only method I can foresee for creating morale among those facing military training is to assure them that they will also be participating in building a better and a safer America for themselves and for future generations. Morale cannot be built upon a structure of abstractions. It arises only when those who are asked to sacrifice are assured that their efforts will have positive consequences. This statement has meaning for the quality of military training. Those in charge should never forget that democracy is what we are fighting for and that we become what we do.

When democratic peoples are goaded into warfare they accept necessity, not because they believe in war but because they cherish their democratic privileges. Insofar as these privileges rest upon fundamental beliefs, they should also be emphasized in training. If military authorities are wise, they will in this instance make far greater use of civilian educators than ever before. The terrifying lesson of the past three decades of history is to be found in the fact that in our contemporary world the distinction between war and peace has been, for all practical purposes, eliminated.

EDUARD C. LINDEMAN
Professor Emeritus of Social Philosophy
New York School of Social Work

". . . stabilize policies and procedures . . ."

A SYNDICATED UNITED PRESS RELEASE FROM CHICAGO IN January started with the statement: "War jitters have hit college campuses across the nation and many students are adopting a 'go to hell' attitude because of the uncertainty of the world and their own future, a survey showed today." All youth of draft age in business and industry as well as in college wonder where they are going, and when.

Were we to become involved in an all-out war, we would need universal service for every man and woman, with selective placement in the job for which he or she is best fitted and most needed. However, our immediate need is for a strong military force. Manpower for such a force should be equitably recruited from the young men of the country. Universal Military Service for *all* of our youth, beginning at the age of 18, could be the means to that end. Those most capable of continuing their studies for the necessary fields of science, medicine, dentistry, clergy, and other occupations essential to defense should be deferred to serve in the armed forces following the completion of specialized training.

Morale would be greatly boosted if those who make the decisions about who is wanted, when and for how long, would stabilize policies and procedures. Unknown and undeterminable draft status creates the jitters, among the youth, their close relatives and employers.

It is of even greater importance to give our young men some indication of our pride and recognition of their service and sacrifice by our willingness to go along with them as far as is necessary. We can hardly expect that they will feel other than that they are the "fall guys" if the rest of us go on with "business as usual."

WILLIAM C. MENNINGER, M.D.
Professor of Psychiatry, The Menninger Foundation School of Psychiatry

". . . prevent further inflation . . ."

THE BASIC UNCERTAINTY OF YOUNG PEOPLE TODAY COMES from an inability to know whether the sacrifices they are going to be asked to make are absolutely necessary. They are uncertain about the extent and seriousness of the national emergency. College students are willing to do anything in their power to help their country. They receive their draft orders passively, with a shrug, and do as they are told, sometimes with bitterness, usually with resignation. But they have not yet decided what their country is demanding of them, aside from helping to make a bigger army.

What do we say to a boy who is about to be drafted and who asks why? He knows about Russia and can understand the need for a larger army. He knows we cannot get a large army of volunteers. But then he goes on to ask, "Why did MacArthur go past the thirty-eighth parallel after he had defeated the North Koreans? Why are we fighting the Chinese? What is our ultimate goal? Freedom? Freedom for whom? Chiang? Billions of Chinese? Western Germany? France? The United States?

Until some of these basic questions are answered, young men and women will be uncertain about the extent to which they wish to become involved in a total mobilization program. They are just at the point where, once smoke is smelled in a house on fire, nobody is quite certain whether to throw all the furniture out the window and jump after it, or take a little time to connect the hose to the water tap. If the fire is too far advanced, it is essential for everyone to sacrifice. If it is not, the sacrifice is needless. The students simply do not know how far advanced the emergency is. Whether or not their attitude is justified, young people are not emotionally committed to an emergency viewpoint.

In the long run, it is impossible to equalize the burden carried by young men in war since no one except the young men can be asked to do the most dangerous fighting. However, there are ways of spreading the responsibilities for carrying out mobilization. If we think in terms of national service, rather than military service; plan mobilization in terms of need rather than in terms of putting everyone into one scheme; open up many more occupations to women; organize within each community the manpower needs of that community, then call upon the resources already available there, we would take some steps toward making a flexible program. At present, the first necessity in equalizing the burden is to set down a strong and working economic program which can prevent further inflation. The next steps should be taken one at a time, the extent of the mobilization depending upon actual manpower needs assessed not merely in a military sense, but in terms of what is necessary for the total development of the country's strength.

President, Sarah Lawrence College HAROLD TAYLOR

" . . . women can and should be used . . ."

NO ONE CAN ESCAPE THE RESPONSIBILITIES OF HIS GENERAtion and most of us do not want to. We do, however, want to know the issues involved in the emergency and to feel that all citizens are sharing as nearly as possible in the sacrifices required. Since the time of the Midcentury White House Conference considerable progress has been made both in clarifying the reasons for our stand in Korea and in spreading the defense burden to all. There exists less reason now for any group to feel it is being "thrown to the wolves."

The controls on prices and wages and the proposals for increasing the income tax are evidence of the clear intent of the government to spread the burden of the defense effort to every citizen. Moreover, while the physical dangers are at present confined to a limited area, we are constantly reminded that if the conflict spreads, the dangers will be shared by all. More than in any other emergency, we are all in this together.

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There are at least two steps that we can take to spread the direct burden of defense. First, we can accept the thesis that the responsibilities for the defense of our country rest on all citizens, men and women alike. Even though the record of the service of women in World War II is fresh in our minds, we still tend to think in terms of the old patterns. In view of our limited reserves of manpower, this myopic point of view is highly dangerous. To require service from young men and to expect no comparable service from young women sets up all kinds of conflicts in the minds of both groups. Women can and should be used in all kinds of jobs, except those involving combat duty or having unusual physical requirements.

Secondly, we should make much wider use of persons having physical handicaps. Again, we must broaden the base of our thinking. Persons with physical handicaps can perform many useful services, not only in industry but in the armed forces. This group now suffers from not being given the opportunity to serve. We must learn to think in terms of the capacities which a person has, rather than in the negative terms of handicap.

Having enlarged the pool from which we draw, we should give every person the opportunity to use his abilities to the maximum.

The rest is largely up to the conscience of each individual.

DOROTHY C. STRATTON
Executive director, Girl Scouts of the USA

". . . education by national example . . ."

THE REACTIONS OF OUR YOUTH TO THE PROSPECT OF military service are indications of the revolution in our national mentality regarding the principles which we are defending and about which there is still much national confusion. Where there is a positive faith in something, the questions of disruption of routine, postponement of previsioned careers, the measured distribution of participation in an unpleasant task, are incidental to the great objective; for if one believes profoundly enough in a purpose he can muster the courage to go it alone, if necessary. One fights for the right to serve rather than escape from responsibility.

Against the contrast of virtuous fear, which is the effect of faith, and vicious fear, which is the product of doubt and distrust, there is a positive motivation in respect to which youth can set an example even for their elders. The sense of mission that is held by increasing numbers of youth in social and political problems and with respect to humane issues, can give all of us a motivation to service. This can be found in a fresh sense of social responsibility, in the new and dynamic doctrine of human rights, in the spirit of fervent opposition to enforced human inequality and exploitation anywhere, in courage for personal democratic action, both in old situations and in situations newly defined in modern society, in the passionate pursuit of peace, even through the ultimate terrors of war.

One difference between totalitarianism and democracy is that of motivation, whether in peace or war. The extent to which conscription must be compelled by totalitarian methods is the measure of our doubts about our goals.

If young men are old enough to fight to preserve the institutional comforts and securities enjoyed by greater age, they are old enough to vote. Perhaps through this instrument of democracy they can register their spiritual revulsion and help clear the path to a better world.

"Universal service" in our American democracy in time of crisis is valid, but to give it morality and convincing purpose, it should also be universal education, not merely by hasty precept and the urgent manual of arms, but by national example in the exercise of our fundamental guiding principles. If this cannot be done the skepticism of youth can be expected.

We now know that there can be no such thing as push button warfare, and that our faith cannot rest in the superiority of our weapons. In the end, it is men who count and they count most as they have spirit and purpose.

CHARLES S. JOHNSON
President, Fisk University

". . . facilitate youth's emancipation . . ."

IN TIMES SUCH AS THESE ALL THE UNCERTAINTIES THAT ARE a part of the effort of youth to loosen the bonds to his family are apt to burst the usual restraints.

With the best of luck in his allotment of parents, home, and neighborhood, a youth is still aware that he is very vulnerable. His armor is thin because he has not built up fully effective ways of meeting the world. His internal strength is untried and his world is different from that which any of his antecedents had to meet or conquer.

If he is less fortunate as to parents, home, and neighborhood, he sometimes emerges with his defenses thickened to the point of interfering with good human relationships. His strength is apt to have been depleted and the unknown world that lies ahead of him is viewed with distortion.

Young people tend to project all the anxieties attached to growing up in an uncertain world on those who are presumed to have made the world uncertain. Each of us in turn—in 1917, 1930, and in 1940—has felt that the previous generation has let him down. Each in turn has then become the "previous generation" for the next one. Each of us, having eventually become sophisticated about the world, has cashed in on his opportunities, leaving the next generation to fight battles that might have been preventable.

The sacrifice of youth is a sacrifice for democracy. It is also a sacrifice because of the negligence of those who have been through the turmoil and failed to do anything about it.

There is the need to so facilitate the emancipation of young people that the turmoil of growing up is reduced to a minimum. Persons who have matured and whose organized groups represent previous groups of youth should tackle these problems and not merely consider themselves as having graduated from a tough situation. These same alumni should be made just as much a party to the effects of crises as the youngsters.

Total mobilization is one proffered solution. Universal military training is another, but only a partial one. If we could be certain that total mobilization would not last too long, we would not have to fear that it would turn into totalitarianism. However, we cannot risk closing our eyes to the recurrent disorganization of those who are entering into the mature phase of their citizenship.

GEORGE S. STEVENSON, M.D.
Medical director, National Association for Mental Health, Inc.

". . . regulations impartially administered . . ."

THE SPIRIT OF THE YOUNG MEN ASKED TO LEAVE THEIR normal pursuits to serve in the armed forces will improve as our objectives in the struggle against Communism become clarified. The prospect of standing perpetually on guard is not inspiring. Identification of steps which will lead to a stable world society will, on the other hand, make the sacrifices asked seem worthwhile.

Although the reason for service is more important than the regulations that govern it, reasonable regulations impartially administered also make their contribution to morale.

The principle of selective service is the natural way for a democracy to marshal its forces for a struggle. But it implies that equal burdens will not be placed on all. Only the young man in good health can be expected to serve in the active fighting forces. However, as nearly as possible, all young men in good health should serve equally.

The duties of those in uniform are varied, requiring varied capacities and training. Those destined for the kind of service for which training can best be given by the armed forces, should enter service shortly after reaching the age

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set by law. Others with the capacity to serve in grades requiring more maturity and background should be allowed to secure college training before being called. This is not setting up a favored class. It is merely recognizing that an army is not composed entirely of privates. In both groups there should be few, if any, deferments for reason of occupation or dependents. What deferments there are should be determined by human beings on local boards, not by card-sorting machines in Washington.

The fight to preserve freedom for the individual can be lost at home as well as on the battlefields. We who are left at home should make every sacrifice that will ease the hardships of those in the armed forces. But it is foolish to impose discomforts which do not contribute to that end.

It may become necessary to place some bans on non-essential jobs or to impose penalties on those who avoid work. But what end would be served by registering all workers and assigning them to jobs? The bureaucracy required would be a substantial drain on our manpower. The aged and the handicapped, as well as the healthy, will seek jobs. They do not need to be herded into them.

Joe Doaks, who finds himself in a frozen foxhole through a chain of events set off by his local Selective Service board, will not be stirred to deeds of greater valor by news that his sister and his sweetheart have been attired in natty denim uniforms and shipped off to strange parts to pick tomatoes or assemble proximity fuses.

State clearly the conditions of selection for military service and administer the selection fairly. But maintain a free society to welcome the veteran home.

Dean of Student Administration EVERETT B. SACKETT
University of New Hampshire

". . . rely more on . . . spiritual strengths . . ."

WHEN THE INSTITUTIONS THAT HE HAS BUILT THROUGH years of toil are endangered, man falls back on the principles, the philosophy and the faith by which he has been governed. He tends to rely more on his mental and spiritual strengths. This has been the story of Christian civilization; a story of man rising to new heights in face of suffering and adversity.

Such is the condition that we face in this age of revolution. But amidst the darkness there are signs of hope, and our basic hope is a renewal of man's faith in his own convictions, in his own strengths, and in his God. Out of this faith must spring a new spirit of brotherhood, a rededication to the ideals that grow out of our religion and our democratic way of life. Already we sense a new universalism. This universalism has always been associated with the Christian religion. It has always been implicit in Christian teaching and philosophy. The masses that are rising up all over the world are giving concrete expression to this universalism, thus giving us a new sense of the unity of mankind, of a universal brotherhood, and of the importance of service in the lives of all people, shared by all people in proportion to their strengths and dedicated to the realization of man's highest spiritual values.

RT. REV. MSGR. JOHN O'GRADY
Secretary, National Conference of Catholic Charities

". . . share in the defense machinery . . ."

YOUNG MEN NATURALLY FEEL THAT THEY ARE MAKING THE chief sacrifice entailed in our present defense effort. Their elders must be articulate about the ways in which they too propose to make sacrifices, and must stress the positive rather than the negative factors in the picture. For example, instead of deploring the draft, they could, perhaps, point out its cheerful aspects, and suggest that it may even have its advantages. Experience with the veterans in college indicates that the added maturity derived from service make education and life afterwards more valuable.

We who are non-draftable have an obligation not to grumble about our share in paying for defense. Older people and women in family groups should make some definite sacrifice which the boys could understand as a contribution to the national welfare. In addition, each person ought to accept some laborious form of service, in civil defense, in welfare, or in some active war effort.

Attitudes are even more important. Young people too often have had to take for granted their elders' feelings about our country—our respect for its traditions and ideals. Having grown up during the depression and the war, they have been unable to develop enough perspective to evaluate the real purposes and effects of democracy. Moreover, many of their educational experiences have encouraged them to criticize the weaknesses of democracy, while their elders have made a practice of "debunking" the "American dream."

It is high time that we decide on the values which are important to us, and bring these into our discussions with young people. We do not need to be sentimental about our country to let them know that it has great and important assets apart from the physical comfort and opportunities which now seem to be interrupted. We can let them realize that our very confusion of counsel is a part of the workings of democracy—the fact that we can criticize is itself a good demonstration of how democracy works.

These are the times when we should examine and reaffirm our deepest ideals, and not be afraid to talk about them. We have been reluctant in our contacts with the skeptical young to express beliefs which were commonly given to us as articles of faith. Words like "courage," "hope," "love," "patriotism" need to be brought out of moth balls and put into use again. By re-examining all that we hold most dear, and by trying to speak freely of the things which we believe in the most deeply, we shall be able to help and reassure the young men and women in the present crisis. MILLICENT CAREY MCINTOSH
Dean, Barnard College, Columbia University

". . . a law of love in human relations . . ."

THE WORDS THAT COME FIRST TO MIND WHEN IT IS SUGGESTED that young people may believe they are "being thrown to the wolves" in the present world crisis is—"to hope till hope create from its own wreck the thing it contemplates." It is easy for middle age to talk glibly of the glories of freedom, the need of sacrifice, the absolute commitment to follow the gleam and the inner voice of loyalty to the best in ourselves and in our tradition. Words carry such a different freight of meaning at different ages and out of differing experience that forthright and lucid communication seems estopped.

Neverthless, the tradition of the western world from the great period of Greece and from the Hebrew struggle for monotheism and universal brotherhood is made up of outlooks and convictions which have to be cherished, affirmed, defended, and applied in fresh new ways for today and tomorrow. That tradition can be at least suggested by such phrases as the following—the individual as an end in himself, the brotherhood of man universally viewed, the democratic process as needed for the responsible protection and growth of all persons, the sacredness of justice and the need for mercy, the freedom of the person to fulfill himself in creative reciprocity with his fellows as co-creators of a good life in a good society, the requirement of a law of love in human relations as rationally guided.

This tradition is in jeopardy. Our own struggle in its behalf is not always as intensive or as wisely guided as we might wish. But the ends in view validate themselves in history; and it is this historic contribution and its future fulfillment that we defend. Beyond the individual, in this time of crisis, stands the whole ideal cause of man's rendezvous with destiny. ORDWAY TEAD
Chairman, New York City, Board of Higher Education

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Child Care In Germany

American efforts to substitute modern mental health principles for the rigid authorization patterns of German services to families and children — successes and failures.

GUNNAR DYBWAD

BARELY FIVE YEARS AFTER THE DEFEAT OF THE NAZI WAR machine we have radically changed our relations with Germany and are undertaking to rearm the Germans.

Is history repeating itself?

It was about the same length of time after World War I, fought to destroy another form of German imperialism, that we shifted policy and allowed a gradual rearming coupled with economic assistance (mainly large private loans) which unleashed the hurricane of the 1930's and 1940's.

What has all this to do with child welfare? Very little, to those who explain the German debacle of the last twenty years in terms of the total collapse of German currency during the inflation, of the vast unemployment of the 1920's, the Versailles Treaty or the lack of *Lebensraum*. But there are many who disagree with such a viewpoint, who feel that what happened in Germany must be understood in terms of the German people and their basic attitudes toward these events.

No one has demonstrated more ably than Dr. Bertram Schaffner in his book, "Fatherland," that the authoritarian values and principles which governed German adults of the Hitler era and allowed that nation to be led to the lowest level of sadistic brutality, perversion of justice, and strangulation of spirit were inculcated very early in their lives within the family home.

His study showed how the German family pattern, characterized by a domineering tyrannical father, his subservient wife, and the children's total subjugation to the father, is reflected as much in German militarism as in the German school system and in German public life in general.

When Morris Krugman and a group of associates made an intensive study of German prisoners of war, they found that these Germans "are strongly nationalistic, believe in the virtues of war and militarism, believe that Germany had nothing to do with starting the war, that other nations are at fault for Germany's plight, and that Germany should be left alone politically to work out her own salvation, but should be helped in material ways to restore her position among the nations of the world."

This appraisal was confirmed by almost identical statements of German nationalist and fascist elements which I read last year in German newspapers.

Thus, when we now set out to rearm the Germans under the leadership of former Nazi generals, in order to build up European defense, we must realize that we are strengthening the very authoritarian pattern which we twice fought so bitterly to defeat.

Whether or not Germany should be rearmed is a question of military necessity, to be weighed by experts in that field. But as a surgeon in performing a serious operation must guard against "shock," so we should realize that the return of the generals of Hitler's army, the return of military drill and *Kasernenhof Disziplin* will cause a critical set-back to our efforts toward a reorientation of Germany, and thus call for thoughtful, determined action to counteract the negative effects of the military steps.

The confusion our recent decision is creating in the minds of already confused young Germans is well expressed in the following sentence from a letter a former German prisoner of war sent in January to one of his former American GI guards: "Germany has once tried to keep communism away from the European borders, and has been punished enormously. Now she is forced to do so again, and forced by the same powers that punished her."

It stands to reason that we must expect to lose much of the ground we have gained in Germany with our postwar reorientation program unless we combine with our military efforts an intensification of our health, education, and welfare efforts. Recent information, however, seems to indicate that official planning is now directed toward decreasing the American staff we have had in Germany in these fields, including that of child welfare.

This would seem to be a very shortsighted policy because—particularly in the field of child welfare—many authoritarian viewpoints and practices still prevail.

✦

—By a well known child welfare administrator who has twice visited Germany as consultant on child welfare to American Occupation authorities.

WHAT MAJOR TASKS FACE US IN GERMANY IN REGARD to children? On the basis of two official trips to Germany, in 1949 and in 1950, as consultant in child welfare to our occupation authorities, I would say first of all, the need to bring to the Germans a better understanding of basic modern concepts of mental hygiene and personality development.

The predominantly biological orientation of German welfare work has resulted in a lack of appreciation for casework and psychological motivation. *Erbbiologie* (biology of heredity) was not primarily a product of the Nazis. Leaders as well as practitioners in youth welfare both before Hitler's time and today stress heredity in the appraisal and treatment of children's problems.

In reading German case records or talking with chil-

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dren's workers, one invariably encounters the term *Anlage,* an inherited trait or quality. Laziness, lying, stealing, and sex misconduct all are readily explained as due to the child's *Anlage.* With such overemphasis on biological factors there is a corresponding underemphasis on emotional values and interpersonal relationships.

Criminality on the part of an uncle seems to the German social worker of greater significance than the quality of the emotional ties between child and parents. While it is encouraging to note that in recent years persons with well rounded clinical training have become available to some of the clinics and consultation centers, the field of psychiatry is still largely represented by practitioners with a neurological-moralistic viewpoint; others have advanced little beyond a descriptive psychiatry of 1910 vintage. The psychoanalytic group largely disappeared during the Nazi period, which destroyed all opportunity for dynamic research, experimentation, or exchange of scientific data with other countries.

Whether one may hope for better understanding of personality development on the part of the rank-and-file German workers in the child care field remains doubtful in view of the fact that social welfare in Germany has not attained the status of a profession. In fact, many German welfare workers emphasize the "charitable" character of their activities and, on more than one occasion, practitioners have told me that they reject the idea of professional training because it would tend to interfere with the spirit and self-sacrifice which to them provide a sounder foundation for their work than insight into psychological factors.

Since college and even high school education in Germany is limited to the privileged few, it is impossible to compare American and German training for social work. In this country, professional social work training has become so advanced and so expensive that only a small percentage of the practitioners are able to avail themselves of it; the great majority of American rank and file workers have no such professional training, though they have a sound academic background. In Germany the reverse is true. Candidates with only grade school education are still admitted to most of the professional training schools, although high school graduation is deemed desirable. However, all practitioners—or, at least, all women practitioners—have attended a two-year course in a welfare school. The executive staff in the larger agencies and the teaching staff in the schools come largely from other fields such as law, economics, psychology, and so on.

Of fundamental significance in the development of social work in Germany is a peculiarly sharp division of all public welfare work into *Aussendienst* (field service) and *Innendienst* (office service). Nothing better illustrates the vicelike grip of the reactionary civil service on German public life. Field service (visiting clients, investigations, and so on) is limited to female workers who have gone through the two-year course of the welfare schools, but all decisions are made by the office services, held by minor administrative officials who not only have no special preparation whatever, but are freely shifted from one city department to another without regard to the type of services they administer. The *Innendienst* is the keeper of the official case records which typically are cumbersome and depersonalized, written by petty office holders who from sheer ignorance cannot describe the positive work performed by the field service staff. Much of the social worker's time in the field is wasted in friction with this arrogant, unqualified, reactionary, office bureaucracy, which came unscathed through the revolution of 1918 and the Weimar Republic, survived Hitler's Thousand Year Reich, and continues to dominate the docile and obedient German citizen.

There is little specialization in the field service. It is largely constituted as *Familienfuer-sorge* (family-care system) resting on the conviction of German welfare leaders that the family entity would be split by having several welfare workers call to take care of specific problems.

An Institute member discovers the joy and satisfaction of "playing with paints"

While practice differs from one community to another, *Familienfuer-sorge* generally includes public health visiting, particularly infant care, public assistance, general family counsel, and delinquency prevention. In short, the visitor is expected to have a ready answer for all of the family's problems. That she is not qualified for such a broad assignment is obvious. A further handicap is that in some communities she is required to make as many as 300 investigations a month.

While the family care system is sound at the core, it has many flaws. For example, only one worker may call on a family even though another worker has a well defined special assignment involving a member of the household. This reflects the utter inability of German governmental agencies steeped in authoritarianism to work together, from office to office, or worker to worker, exchanging information and sharing responsibility.

Dr. Bamberger, editor of the leading German youth welfare magazine, recently stated that the family care system has become merely an "organizational and financial problem" as contrasted with American family caseworkers' emphasis on the needs of the individual client.

In the health field, the family care program is open to question from another viewpoint: Even in the large

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Child Care in Germany

cities, the family care worker is required to visit every family with a new-born child to give the mother advice on diet, bathing, and other aspects of infant care. Such individual visits are, of course, a luxury which could be replaced easily by mass education. However, the welfare authorities and workers are convinced that women cannot be trusted to take care of their children without a certain amount of control and supervision, which often results in what would appear to be unjustified intrusion into the home.

A negative by-product of the family care system is the widespread exclusion of men from basic welfare services, on the ground that infant care is an important part of the program, but that it is not a suitable responsibility to lay upon a male worker.

When last year the women welfare workers of West Germany organized their first professional association, they specifically rejected a proposal to include men welfare workers. A few months later, the men established a separate organization of their own.

There is another respect in which authoritarianism interferes with sound welfare practices: There are practically no joint planning conferences, either in regard to specific cases or to general problems. The whole emphasis is on the statutory responsibility of each agency. Joint planning would weaken these authoritative relationships, hence it is not encouraged.

THE SAME RESISTANCE TO JOINT PLANNING APPLIES TO relations between public and private agencies. Private agency work in the field of child welfare is carried on largely by two religious organizations; the Roman Catholic *Caritas,* and the Protestant *Innere Mission*. Both have heavy investments in institutions, a fact which has led them to cling to traditional practices and has prevented the development of flexible, progressive programs.

In Bavaria, with a population roughly the same as Michigan, there are no fewer than 177 "training homes" caring for 15,000 children with behavior problems, about as many "orphanages," and 64 "infant homes" with a total bed capacity of 3,000. Even a cursory visit to most of these institutions reveals that many children simply stay there with no plan except that some day they will be old enough to go out and learn a trade. The specific child welfare problem here is symptomatic of the German failure to recognize the fact that children have rights and that their emotional development should not be endangered by long institutionalization occasioned only by the parents' indifference, or a worker's lethargy.

Many of the children in these institutions have been born out of wedlock. In 1932, before Hitler took power, the illegitimacy rate for all Germany was 11.6 percent of live births and for Bavaria 15.4 percent. Comparing this with the corresponding American figure of 2 percent, it is easy to see that the care of such children is a special problem in Germany. Here again, is evidence of the general lack of recognition of children's rights, in the unwillingness to bring about a legal separation of mother and child, and instead to let the child remain indefinitely in one of the large institutions.

On the whole, the efforts of our occupation authorities in Germany have not been very successful in the field of child care. Among the many difficulties have been the limited understanding by our officials of German life patterns, and their meager knowledge of basic legislation and of the structure and function of public and private services. Another problem is their lack of command of the German language. This, plus social work's special terminology, has caused many misunderstandings. The unavailability of competent German personnel, the incredible army red tape, the tremendous postwar problems of displaced persons and expellees, and the adoption of German children by foreign nationals have been other complicating factors.

FURTHER, WELFARE REFORM IS DEPENDENT ON REFORMS IN other fields, such as the rigid school system, the reactionary civil service and the authoritarian hierarchy of the churches; and little, if any, progress has been made in these areas.

Significant also is the comment of Dr. Edward Litchfield, close adviser to General Clay, who, in a review of the latter's book, pointed out that General Clay was a brilliant analyst of the political, financial, and economic problems of Germany, but showed an unwillingness to recognize the problems of "the German mind" due to his "fundamental dislike of a people who seek to force their ways of life upon a subject community." A consequence, of course, was his lukewarm attitude toward re-education.

In spite of all these handicaps and the limited support from American top authorities, the public welfare branch of the Office of Military Government of the United States and later the High Commission for Germany has contributed substantially to the welfare of German children. In the beginning, this was very largely in terms of material aid, both from official and private American sources. The aid included not only food and clothing but also facilities for German operating agencies. In addition, our public welfare staff helped German child welfare authorities get a fair share of the limited public funds, in the face of sharp competition from other agencies claiming higher priorities. In cooperation with our legal staff, much Nazi-inspired legislation was repealed and undesirable practices involving harsh treatment or interference with personal rights were discontinued.

Since the initial period, the emphasis has been less on direct aid and more on orientation and consultation. This is best exemplified in the exchange program which has brought large numbers of German youth workers to this country for intensive observation trips while, in turn, experts from the USA and from European countries have been sent to Germany to survey child care needs and consult with both the public and the private agencies.

Particularly welcomed by the Germans are our recent efforts to make available to them professional literature denied them for so many years, and also the conferences of public and private agencies sponsored by our public welfare branches in which the Germans were introduced to a freedom of discussion utterly new to them. The printed proceedings of the first such conference which brought child welfare leaders from all over Western Germany to Frankfurt in March 1949 to confer with an American mission (of which the writer was a member)

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An American psychologist, with the cooperation of a German baby, demonstrates some child welfare principles. Like many Institute sessions, this one was held in the gardens of what had been the sumptuous stables of an imperial castle

will remain a cultural document of great significance because it reflects so vividly the status of Germany's maternal and child health and welfare after the debacle of 1945.

Yet, it would be folly not to recognize that there has been considerable resistance on the part of German welfare personnel toward much of our official planning. They have been suspicious of the close identification of our public welfare staff with the military. There was (perhaps paradoxically) resentment against the impression of arrogance created by the brusk military procedure which characterized all our official dealings, and against the army's over-zealous public relations people whose fervor for taking pictures often gave our public welfare work the character of publicity stunts.

Also, many Germans reacted unfavorably to the ostentatious "high living" of American officials, notable exceptions notwithstanding. Perhaps the most serious grievance stemmed from our policy, designed to safeguard military prestige, of telling the Germans freely what was wrong with them and what they should do about it, but of not speaking with equal frankness about the many gaps between American ideals and American practice.

On the other hand, the Germans look with particular favor on the child welfare projects of the American Friends Service Committee and the Unitarian Service Committee. Both these organizations approach their work in Germany with simple humility. Theirs is no moralizing schoolmaster attitude, but neither can it be interpreted as apology for Germany's criminal record. Particularly impressive to the Germans has been the extent to which these two groups have gone beyond provision of mere material aid and offered their services wherever they would best help solve the problems of German youth.

The Neighborhood Houses organized by the Friends in many communities have stirred a wholehearted response from the German people, and staff members such as our ambassador of good will, Alice Shaefer, have become to the Germans living symbols of Quaker spirit, Quaker ingenuity, Quaker perseverance, and Quaker friendship. [See "Youth in the West Zone," by Rose Albert Porter, *The Survey*, February 1951.] There is no indoctrination in these Neighborhood Houses, rather they offer confused and disillusioned German youth an atmosphere of human warmth which encourages freedom of thought, freedom of inquiry, and goodwill toward one's fellow men.

Perhaps the most effective projects so far undertaken in Germany have been the Education and Child Care Institutes of the Unitarian Service Committee. These originated in 1948 in a discussion between two staff members of the Committee and two leaders of the *Arbeiter-Wohlfahrt*, a non-sectarian welfare organization suppressed under Hitler. Out of this discussion came the idea of a series of summer institutes in 1949 to give groups of German child care workers the opportunity

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to meet for periods of several weeks each with a small American staff. The Americans, as finally recruited, included persons experienced in psychiatry, psychology, group and casework, teacher training, art as a means of personal expression, and community education. The first summer the institutes reached one hundred Germans. The project was so successful that it was termed by Dr. Alonzo Grace, then chief of the Education and Cultural Relations Division of OMGUS "an invaluable contribution to the total program of intellectual, spiritual, and cultural reconstruction in Germany." Both the State Department in Washington and the *Arbeiter-Wohlfahrt* urged a second series in 1950.

At the request of the Germans, the first 1950 Institute took place in Berlin, and I had an opportunity to participate in an outstanding demonstration of international cooperative living and learning. The staff, consisting of American consultants and carefully chosen German practitioners and teachers in the child care field, met for a week of preliminary discussion to outline Institute objectives and structure. Considerable time was spent in getting acquainted, with each staff member reporting on his or her professional training and experience, present work, and some of the most urgent problems encountered.

For many of the German staff members this meant a tremendous outpouring of emotion, of pressures, doubts and bewilderment, but the opportunity for such expression within a small group of sympathetic friends, seemed a relief. By the time the preparatory week was over, the thinking and planning together in daily staff meetings and the staff fellowship led one of the German colleagues to say, "I feel as if we had always worked together."

We were now ready to meet the Institute participants, some 30 in number, who came from city child welfare departments, from the Red Cross, from welfare schools, from Catholic *Caritas,* Protestant *Innere Mission,* and the *Arbeiter-Wohlfahrt.* The membership included young practitioners, seasoned administrators, teachers, group workers, and volunteers. The setting was favorable. The sumptuous stables of a former imperial castle had been remodeled to provide large, airy conference rooms, with simple but comfortable bedrooms upstairs for groups of three and four. Located in a beautiful park at the very edge of the American sector of Berlin, we were spared the constant reminders of destruction, confusion, and tension one encounters in most sections of the city.

The Institute staff had wisely allowed ample time for the participants to "get their bearings." Again everyone gave a brief statement of personal and professional background and of problems and questions basic to his work. Succeeding sessions compiled the questions raised by all participants, and outlined an Institute program based on them.

Here are a few of the questions: How can we find ways to lead people toward real tolerance? How can we help allay the fear everyone harbors, so that they can gain more courage for living? What can we do to arouse in the German people a sense of citizenship and citizen responsibility? How can we help the child who lives in an incomplete family because the mother is unmarried, divorced, or widowed? How can one best fight bureaucracy? How can we arrange work experience for our youth? How can we solve the housing problem? How can we talk with young people about their problems before we are able to do anything about them? How can we combine with the education of the children education of the mothers and arouse in them a sense of responsibility? How can we workers in city welfare departments develop better relations with the public? How can one help an individual to gain insight into his situation and his attitudes?

Some of the 91 questions formed the starting place for discussion meetings every morning. Three afternoons a week were set aside for the "studio," with the rest of the afternoons devoted to small round tables on such specific topics as adoption, probation, and problems of infancy.

The studio quickly became a focal point of the Institute. At first amazed that so much precious time should be "wasted" on childish activity, the participants soon became absorbed in what was for many their first tangible creative effort. They marveled at the ease with which they could express themselves through color and form, finding release from inner tensions, so often intensified by the day's discussions.

Again and again the Germans expressed astonishment that such an informal discussion method was so productive. Few of the workers had ever enjoyed free give and take in staff meetings or even in case conferences. They were genuinely surprised that the American staff made no effort to direct or dominate the course of discussion, and as the days went by even the most reserved became active participants.

The Germans also commented repeatedly on the fact that the American staff not only pointed to German achievements such as the social insurance system, but with equal freedom admitted that much of what we preach in child welfare is not yet practiced widely even in the USA.

Indeed, none of the American staff saw it as the purpose of the Institute to "convert" the German colleagues to our national principles or methods. Rather, the goal was to help the Germans develop a clearer understanding of personality formation and to use this as the basis for rethinking patterns of national life.

In assaying the German situation Dr. Schaffner concludes: "It would be impossible for any one alive today to predict the outcome of Allied efforts in Germany. Altering an old, traditional culture has never really been tried on this scale before. The very concept is challenging. It is admittedly difficult; it may not succeed. But because it is such a necessary step in building the structure of world peace, and because the civilization that Americans prize may not survive another war, they must go ahead with their efforts, believing in success. The generations that come after will have to decide whether they were realistic planners or merely idle dreamers."

One might add that if reorientation in Germany is successful, it will be only through the kind of cooperative effort which is so characteristic of the work of the Friends and the Unitarian Service Committees.

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EQUAL JUSTICE —UNDER LAW

Challenge to the American conscience by the Nobel Peace Laureate for 1950

RALPH JOHNSON BUNCHE

This article is drawn from Dr. Bunche's address at the dinner given in his honor in New York by the National Association for the Advancement of Colored People

United Nations

THAT I SHOULD BE HONORED HERE TONIGHT IS OF PURELY incidental significance. I am only one of some 15,000,000 Negroes in this country—one tenth of the population—Americans all. It is they who are truly honored.

For they, and their mothers and fathers before them, and their ancestors before them, have had much to bear; their trials and tribulations have been great; their road has been hard. They have endlessly toiled in the fields and the factories. They have had great fortitude and greater faith. They have never permitted themselves to be dismayed. Their eyes, their minds, their hearts have always been fixed on the one imperative goal—equality and integration in the American society, full and unqualified American citizenship.

These 15,000,000 American Negroes, like their forebears, are good, solid Americans. There are none better. They have given unstintingly to their country, through all its history, their sweat, their tears, their blood. They have never failed, never will, when their country calls.

If I am proud tonight, it is because I am this kind of American—an American descended from sturdy stock. It is of no relevance that I am the "grandson of a slave," as the printed invitation to this dinner puts it. That my maternal grandmother was four years of age and in Texas at the time of the Emancipation has no special significance in view of the social history of our nation. That she became a woman of great moral strength and a staunch defender of the dignity and equality of all men had very great significance for me, since I came up under her strong influence.

The Negro citizen believes in America and in its democratic ideals. Could it be that the Negro American of this day may value democracy more highly than any other citizen precisely because he, like the valiant Americans of 175 years ago, is engaged in a struggle to enjoy it?

I cannot help but reflect that there are many among my group who have never been honored and may never

The Occasion

IN this gathering to honor Ralph Johnson Bunche, we give proof to three fourths of the world's people whose skins are colored that, while there are racial injustices in our country, Americans of good will are doing their utmost to right these wrongs through public persuasion and our traditional processes of law. Such evidence was never more necessary than today, when we face a ruthless enemy who perverts every truth to give credence to his lies.

Dr. Bunche's life testifies to the truth that great careers are open to every American irrespective of race, creed, or color . . . .

—ROBERT P. PATTERSON
Former U. S. Secretary of War and chairman of the meeting.

The NAACP

THE National Association for the Advancement of Colored People has defended the innocent, championed the right to vote and equality in educational opportunities, fought restrictive covenants and other forms of discrimination. Its legal department has won twenty-eight cases in the Supreme Court of the United States in which it "asked the highest bench to define applications of the Constitution in instances of grievous differences between the spirit of the law and its use."

The Invocation was read by Bishop Francis J. McConnell of the Methodist Episcopal Church, who is chairman of the Association's Legal Defense and Educational Fund. The dinner was made the occasion for launching its 1951 appeal.

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RALPH BUNCHE—American

AT forty-six, Ralph Johnson Bunche, Nobel Peace laureate for 1950, is one of the world's great diplomats and a leading authority on colonial peoples.

His Los Angeles high school years were distinguished by prowess as a star athlete and as valedictorian of his class. Scholarships made possible graduation from the University of California at Los Angeles *summa cum laude* in political science. After earning his Master's degree from Harvard, he joined the faculty of Howard University, becoming assistant to the president in 1931 and a full professor in 1936.

Mr. Bunche took his Ph.D. at Harvard in 1934, winning the Toppan prize for his thesis. Later graduate studies included work in anthropology and colonial policy at Northwestern University, the London School of Economics, and the University of Capetown, South Africa. He played a leading role assisting Gunnar Myrdal's preparation of the Carnegie Foundation study, "An American Dilemma," and headed the African section of the Office of Strategic Services during World War II.

Service with the State Department as associate chief of the Division on Dependent Territories was followed by successive official assignments with the U. S. delegations to the International Labor Conference, Dumbarton Oaks, the San Francisco Conference, and the General Assembly of the United Nations. Since April, 1946, he has been director of the United Nation's Trusteeship Department.

When Count Folke Bernadotte was made UN Mediator on Palestine, Dr. Bunche became chief of the Secretariat for the Mission. When the Count was assassinated, the Security Council ordered Ralph Bunche to carry on. His work made history.

Months of skilled mediation on the Island of Rhodes brought cease-fire and armistice agreements between Israel, Egypt, and Transjordon. When Lebanese and Syrians refused to come to Rhodes, the resolute mediator arranged for meetings in no man's land in Galilee. The entire world agreed with the delegates of the warring nations that the end of hostilities came largely because of Ralph Bunche's refusal to accept defeat. His patient determination to reach difficult agreements step by step, his unwillingness to spare himself, and his consummate skill both as negotiator and arbitrator enabled the United Nations to meet a major test successfully.

We salute Ralph J. Bunche as one of the great Americans of our era.

—A tribute from the brochure of the dinner.

be honored, not through any lack of ability, training or character, but solely because the undemocratic barriers of segregation and discrimination have denied them the opportunity to prove themselves and to contribute their ability to the commonweal. This is a loss, certainly, to the individuals and to the Negro group, but it is an even greater loss to the nation.

This meeting tonight also has a very special significance. It is under the auspices of the National Association for the Advancement of Colored People. For more than two score years, with stout heart but meager resources, this organization has campaigned indefatigably for the fulfillment of the democratic ideal by the extension of the full rights and privileges of American citizenship to the citizens of minority groups, particularly the Negro. In the nature of the case, therefore, the NAACP has been and is a protest organization—against undemocratic practices, indignities, and injustices; against the *status quo* wherever the *status quo* contradicts democracy.

In a very true sense, therefore, the NAACP is symbolic of progress and growth toward maturity of the American democratic creed. It is in the best traditions of American life. In a world in which the principles of democracy and individual freedom are severely challenged, it is a convincing testimonial to the genuinely democratic framework of our society that such an organization should flourish—and should be highly respected, even by many who would blindly resist the changes it demands.

In serving the cause of democracy, the NAACP serves well the nation. Thanks to this and other organizations dedicated to that cause, to the democratic strength of our Constitution, and to the increasingly substantial number of men and women of good will amongst us, great progress has been made toward the elimination of undemocratic practices and attitudes in our society. There can be no doubt that the Negro citizen is far better integrated in the civic, political, economic, and even the social life of the nation than was the case forty-odd years ago when the NAACP embarked upon its historic effort.

THE NEGRO MOVES STEADILY FORWARD. BUT LET US NOT deceive ourselves. The start was very late and the indispensable objective of unqualified integration and equality for all citizens, without regard to color, is still far off.

We are comfortably assembled here tonight, but we need not travel very far to encounter difficulty in acquiring accommodation for an audience diversified as is this one. Indeed, we need not go out of the city at all to find evidences of discrimination in such vital areas as housing and employment.

Let us think for a moment of the Negro GI in far-off Korea. At this very hour, in company with comrades of varied races and nationalities, he is fighting courageously for the principles of freedom and democracy, and he is dying for them. He is fighting for your future and mine. He is fighting under twin flags—of the United States, whose Constitution guarantees equality of treatment for all its citizens, and of the United Nations, whose cardinal principle is the equality of all people. Opposite him are the North Korean and Chinese Communist forces. Yet, to a considerable extent, unlike his fellow Negroes in the Navy and Air Force, he finds himself in undemocratic, segregated, all-Negro army units. To him, this is a puzzling manifestation of democracy at work, as it must be to his allies, the forces from South Korea, Thailand, the Philippines, Turkey, Greece, France, and other United Nations members. If it is not puzzling to the enemies opposite him, it must be noted by them with pleasure as further grist for their propaganda mill.

Nor can this Negro GI in Korea help but reflect that though the enemies opposite him are Communist, non-Negro Communists in his own country enjoy political

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and economic rights and privileges which he has never enjoyed. They can freely enter places—schools, hospitals, clinics, hotels, restaurants, dining cars, theaters, and cafés—firmly denied to him, even in the capital of his own country. Considering these circumstances, there could be no more striking demonstration of loyalty and devotion to country than the American Negro who readily fights and dies for it in Korea.

BUT IN THIS MIDCENTURY YEAR, THERE IS A PRESSING QUESTION which every right-thinking American should put to himself: it is a question of the conscience of our society in the face of such unique loyalty and devotion.

We may hang our heads in shame, and perhaps we should, but I fail to see how it would help the Negro any if everyone should go about with his conscience holding his head down. Americans have always been a heads-up, proud, dynamic, and resourceful people. When we have had problems, and they have been legion, we have faced them frankly—we have never been afraid of self-criticism. We have lifted our heads, our hands, and hearts and have solved our problems. This has been a great source of our strength.

We are capable of doing the same with the race problem, once we set our minds to it and face it honestly and resolutely; once we pull out of the stupor induced by the false and defeatist assumption that is is a problem which it must take scores of years, even centuries, to solve.

Of course we cannot eradicate prejudices overnight. I seek no miracles. But neither is there anything sacrosanct about the present rate of advance. The pace of progress can be greatly accelerated if many more of our organizations and institutions—schools, churches, labor unions, industries, and civic organizations—put a stronger shoulder to the wheel.

I feel certain that the great majority of Americans believe in our democratic way of life and are willing that all citizens, of whatever color or creed, enjoy it. But on the Negro problem our thinking has become obfuscated by illusions, myths, and shibboleths. By and large we have been too complacent about it.

Many of us seek to divorce ourselves from responsibility for this embarrassing contradiction in our democracy: We personally deplore race prejudice and practices of discrimination and segregation—and then dismiss them as by no means representative of the country.

But this is false. The problem of the Negro is not a southern problem; it is a national, an all-American problem. In varying intensity, it covers the country. So long as such practices widely persist, so long as they are tolerated anywhere in the land, they represent America; they represent you and me as part and parcel of the American way. They affect the life and the future of every American, irrespective of color.

The same may be said of similar attitudes and practices directed against other American minorities—Indians, Spanish-Americans, Orientals. And may be said of religious bigotries—anti-Semitic and anti-Catholic.

The time is past when we may find refuge in rationalizations. The very principles upon which our country was founded are being dangerously challenged in the worldwide ideological struggle. We are the outstanding exponent of the democratic way of life and the exaltation of the rights, freedom, and dignity of the individual. The freedom-loving world looks to us for leadership in demonstrating the virility of that basic conception—not its profession, but its practice and application. To the realistic, even cynical, world of today, profession has meaning only in deeds. We cannot convert the vast masses of Asia and Africa to a democracy qualified by color. Even Europe is no little baffled by that type of democracy.

We must face the facts honestly. Those who may have found comfort in gradualism on the assumption that time, seen as an inexorable solvent, would eliminate the problem, now find that time has caught up with us. Today, our country needs desperately its maximum strength—its maximum manpower, unity, and moral leadership. But in this very hour, our resources of manpower are squandered in racial strife and racial barriers to employ-

Lengthening Shadow of the Man

. . . The tact and skill with which Dr. Bunche stepped into the role tragically vacated by Count Bernadotte strengthened the United Nations and buoyed up the hopes of free men the world over. That Dr. Bunche is an American is a matter of pride to his countrymen. His accomplishments, and the worldwide recognition they have brought him, renew our confidence in our democratic institutions.

—HARRY S. TRUMAN, *President of the United States*

I am very glad indeed that Americans of every race, creed, and color have joined in honoring Ralph Bunche. . . . We in the United Nations look upon him as a great citizen of his country and a tower of strength in the work of the United Nations Secretariat for world peace.

—TRYGVE LIE, *Secretary General of the United Nations*

I send my greeting to Ralph Bunche on the occasion of his friends and admirers welcoming him back after receiving the Nobel Prize. I consider it a privilege to have met him and consider myself one such friend and admirer. In these days of grave crisis, we want men of cool head and clear vision. Ralph Bunche is one of them.

—JAWAHARLAL NEHRU, *Prime Minister of India*

. . . Dr. Ralph Bunche will always be honored in the memory of the people of Israel for his objectivity, tenacity, and his devotion to the aims of the United Nations. He helped to end a savage conflict in the Near East and thus demonstrated to a skeptical world that the United Nations can be an effective instrument in the attainment and preservation of peace . . . .

He is a distinguished champion of the cause of equality and fought against all manifestations of discrimination and bigotry. In this struggle my people and the people of Ralph Bunche have long been allies. I pray that such men as he may continue to labor in that cause until the declaration of human rights becomes the living faith of mankind.

—CHAIM WEIZMANN, *President of Israel*

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ment; our unity is disrupted by racial and religious animosities; and our moral leadership in the world suffers from the contradiction between the democratic ideals we proudly profess and the domestic practices of which we cannot boast. These contradictions have already cost us prestige, good will, and more lives than we have needed to lose on far-off battlefields. In the future, for the same reason, these costs in lives of fine American boys—white, black, brown, yellow, and red—could be far greater.

In this critical period we have two vital tasks to perform, even while, imperatively, we prepare and man our defenses. We must exert an extraordinary effort to put our interracial house in order. We must strive by our deeds to convince watchful peoples everywhere that we not only profess democracy, but that we deeply believe in it and live it, and that it is applicable to all peoples, whatever their color or creed, and good for them.

To me, it seems these are neither superhuman nor impossible tasks for our country. It does not require that people of different colors or creeds must begin to clasp each other to their bosoms. It requires no revolution, other than a psychological one. It does require a substantial change in the attitudes of many of our citizens and many of our legislators.

This is nothing new in the history of the United States. Within the past century we have seen radical changes in the attitudes of native Americans toward many incoming groups—toward the Irish, the Scandinavian, the Polish, the Italians, the Germans, the Chinese, the Latin-Americans, the English, and the American Indians. We have seen even Baptists and Methodists begin to speak to each other.

All that the American Negro asks is that he be treated like every other citizen, that he be accepted or rejected, not collectively, on the basis of his color, but individually, on the basis of whatever merit he may command. In other words, he asks only the most elemental and fundamental prerogative of citizenship in a democracy — equality of treatment.

What true American can there be, whether from South or North, who would allege that this is too much for any citizen in a democracy to demand; or, indeed, that there could be a democratic society on any other basis?

What kind of a patriot would he be, whether from North or South, who would insist that the nation, in its greatest hour of need, must be denied its full strength solely to ensure that one group of loyal citizens shall be deprived of equal opportunity, as individuals and on their merits, to rise or fall in its society?

I am a native-born American, as were my ancestors as far back as I can trace ancestry. This is my country. I have, to be sure, suffered racial rebuffs and indignities and encountered racial obstacles here, some of which I have surmounted and others not. But I have also enjoyed many and great benefits. I understand my country and I am devoted to it. I am deeply conscious of my obligations and my solemn responsibilities as a citizen. I believe in my country and in its democratic way of life. I like the freedom, the rights and dignity of the individual, and the principle of equality of peoples for which it stands. I know of few Negroes who would not share these views.

I harbor no bitterness and no animosity. On the other hand, I offer no apologies and bow to no one in demanding for the group of citizens with which I happen to be identified all of the rights and privileges which are the priceless heritage of every American citizen.

More, I have great faith in my fellow American citizens. I know that, preponderantly, their consciences are sensitive, their sense of fair play is deep seated, their belief in democracy is genuine and fervent, and that, once they cast off complacency and apathy, once aroused and resolved, their ability to solve problems is unlimited.

We in America have our historic mission. We are the architects of the greatest design for living yet conceived. We are demonstrating that men of all backgrounds and cultures can be solidly welded together in brotherhood by the powerful force of a noble ideal—individual liberty.

To perfect our design for living we need only to demonstrate that democracy is color blind. This we can do and, with the support of all men and women of good will, this we shall do.

Written by:
Robert E. Sherwood

— CREDO —

Read by:
Raymond Massey

THE whole concept of Freedom depends upon faith in the dignity of the individual.

That faith is as ancient as the Book of Genesis which tells us that God created man in His image.

There were no specifications by the Almighty as to the race, creed, or color of that image.

Man and woman were endowed with the extraordinary attributes that are common to all humanity—a soul, with which to believe—a mind, with which to reason and imagine—a tongue, with which to speak. These were the attributes which distinguished man from beasts of the jungle; which enabled him to survive and to prosper and to achieve great works.

He was also enabled to hate his fellow men, to enslave them and kill them, with bestial cruelty.

The immortal soul in man has always impelled him to defend his essential dignity against all forms of tyranny, including imperialism and feudalism, fascism and communism. He has seen Freedom crushed to earth, and he has seen it rise again, because it is Truth.

The story of man has been a long one and it has been marred by ugliness and it has been exalted by beauty—and the story is not ended.

It is well within the power of man, as a free individual, to strike the records of hatred and of slavery and murder from the great chapters that are to come.

God gave this power to man.

And God has waited far too long for this power to be fully used.

Man may realize his true destiny only in a free world where he may live together with his brothers, as God willed it, at peace.

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Why People Are Moving to Town

Major shifts in this country's population pattern, as revealed by the 1950 Census; some of the problems they raise for people and for communities

RICHARD L. NEUBERGER

AT A TIME OF UNPRECEDENTED AGRICULTURAL PROSperity, Americans are leaving the land. For the first time in the history of the nation, a decade has closed with farm population sharply down from what it was in the census of ten years earlier.

Between 1940 and 1950, the population of the USA rose sharply, spurred by wartime marriages and a soaring birth rate. Yet the number of families living on farms actually declined during this period. A national population increase of 14 percent contrasted with a drop in farm population of nearly 8 percent.

Many factors contribute to this. It is true, of course, that mechanization has made it possible to raise more crops with fewer hands. The cotton picker in the South and Southwest has replaced thousands of agricultural laborers. Improved threshing machinery has uprooted harvest helpers on the prairie. But these are not the only influences resulting in the drift away from the soil.

Girls at Washington State College, an agricultural school in a vast realm of apples and wheat, indicated recently that a farmer was by no means their first choice as a husband. Co-eds who had spent all their lives on farms joined their city sisters in listing doctors, lawyers and scientists ahead of farmers as prospective mates. The loneliness and inconvenience of farm life was the reason cited most frequently for preferring a spouse with an urban occupation.

The result of this survey could not be attributed to the day dreams of a few city-struck young women. It was a symbol of a national trend which is drastically altering social, economic and even geographic patterns in the United States.

Once people have been part of a great mass effort, such as any phase of the recent war, they find it difficult to return to a remote and lonely way of life. Alaska illustrates this dramatically.

Since 1940, the population of Alaska has advanced 77 percent, the largest proportionate increase of any area under the American flag. And although Alaska is traditionally a domain of homesteaders, prospectors, and salmon fishermen, the newcomers have not gone into the solitudes. They are almost wholly residents of Alaska's few cities. These migrants, predominantly veterans of World War II, have created genuine metropolitan districts with supermarkets and housing projects on the fringes of frontier Anchorage and Fairbanks. Not even families adventurous enough to seek a fresh start in Alaska have shown much willingness to put city comforts and crowds behind them.

At least 60 percent of Alaska's people now live not in lonely cabins but within the glow of the neon lights of four communities—Ketchikan, Juneau, Anchorage, and Fairbanks. For every person who has migrated north recently to homestead or prospect, there have been a dozen who wanted to grease cars, give permanent waves, teach school, or operate short-order restaurants. Even in the land of Jack London and James Oliver Curwood, people now seek pavement and companionship.

MANY MISCONCEPTIONS EXIST CONCERNING THE SURGE OF families to the Pacific Coast in recent years. Because the pioneers of the covered wagon era sought land to till, the present trek has been associated with the same goal. The opposite is really true—this hegira is basically a movement away from the land to the city, from the farms of such states as Missouri, Montana, the Dakotas, and Minnesota to the urban areas of the Pacific Coast.

The migrants have burst over the borders of Portland, San Diego, and Seattle. Van Beuren Stanbery of the U. S. Department of Commerce claims that California, long regarded as a place of measureless landscapes, now has more cities above 10,000 population "than any state except Pennsylvania." He adds that 75 percent of California's residents live today in metropolitan districts.

What's the matter with rural life? Why has it lost its magic at a time when farm debt never was so low or farm bank deposits so high?

I serve in a state legislature which is heavily rural. These men and their wives from the farm are enthusiastic about the increasing length of our sessions. To them, Oregon's capital of Salem (pop. 43,000) is a delight. They glory in its comforts and especially in its companionships. This is particularly true of the younger legislators from the farms, men who lived elbow-to-elbow with thousands of other people during the war. Their faces are frequently long and sad when it is time to buckle briefcases and adjourn *sine die*.

Even mountain-barricaded Idaho, most rural and remote of states, has shown this drive toward city life. While the only two Idaho communities large enough to brim over into suburbs have grown more than 25 percent since 1940, isolated Teton and Lemhi Counties have declined sharply in population. Once having experienced the gregarious possibilities of Boise and Pocatello, the people have not returned to the hills and rim rock. *Statewide*, published in Boise, offers a simple explana-

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—By an Oregon journalist who is also a member of his state legislature, and an author well known to Survey readers.

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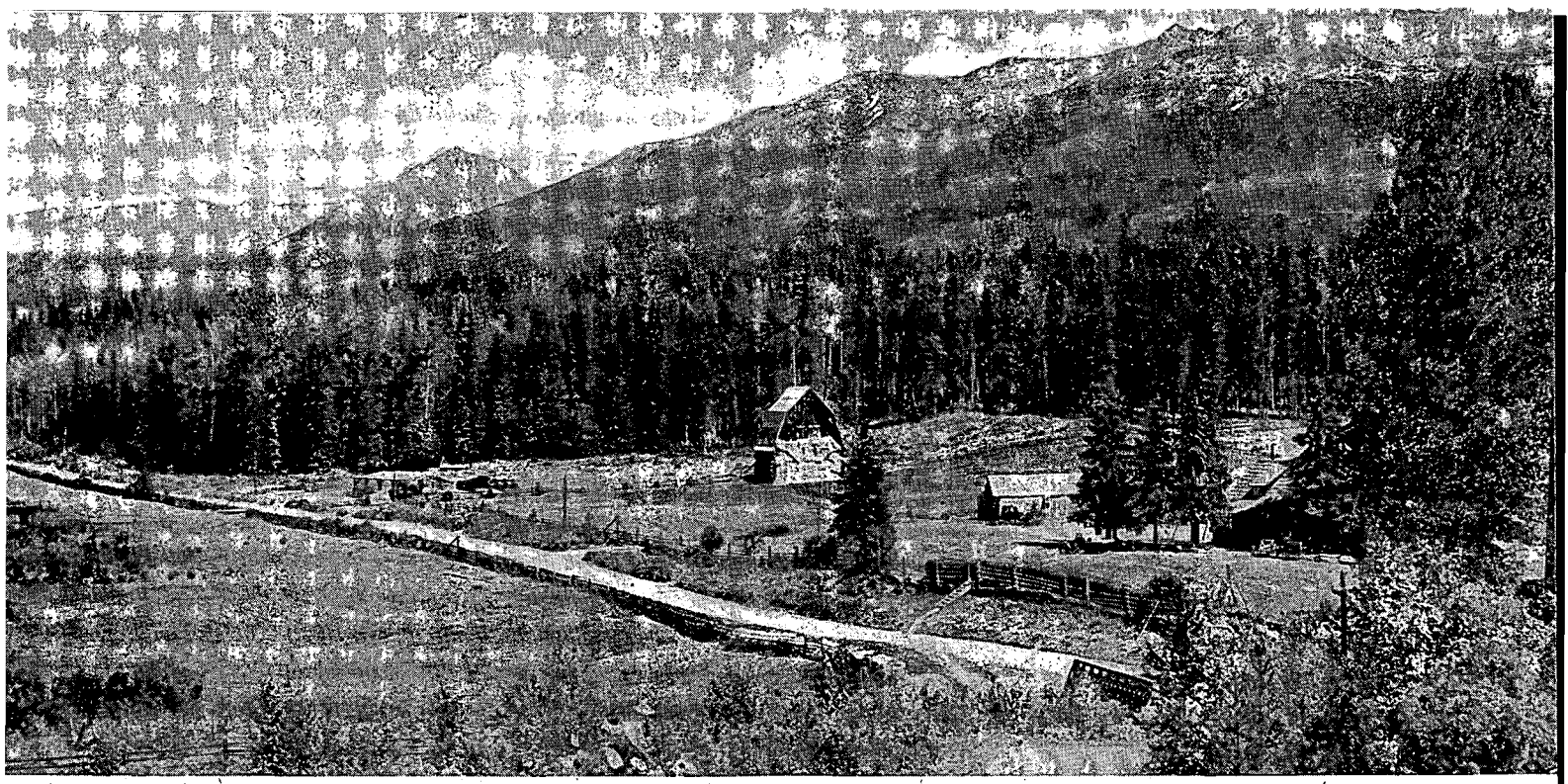


Photos by Maurine

The loneliness of life on a farm, like this one in for wanting to "get away"; even in frontier Ala

tion: "It's more comfortable and convenient to live in the city with its stores, entertainment and inside toilets."

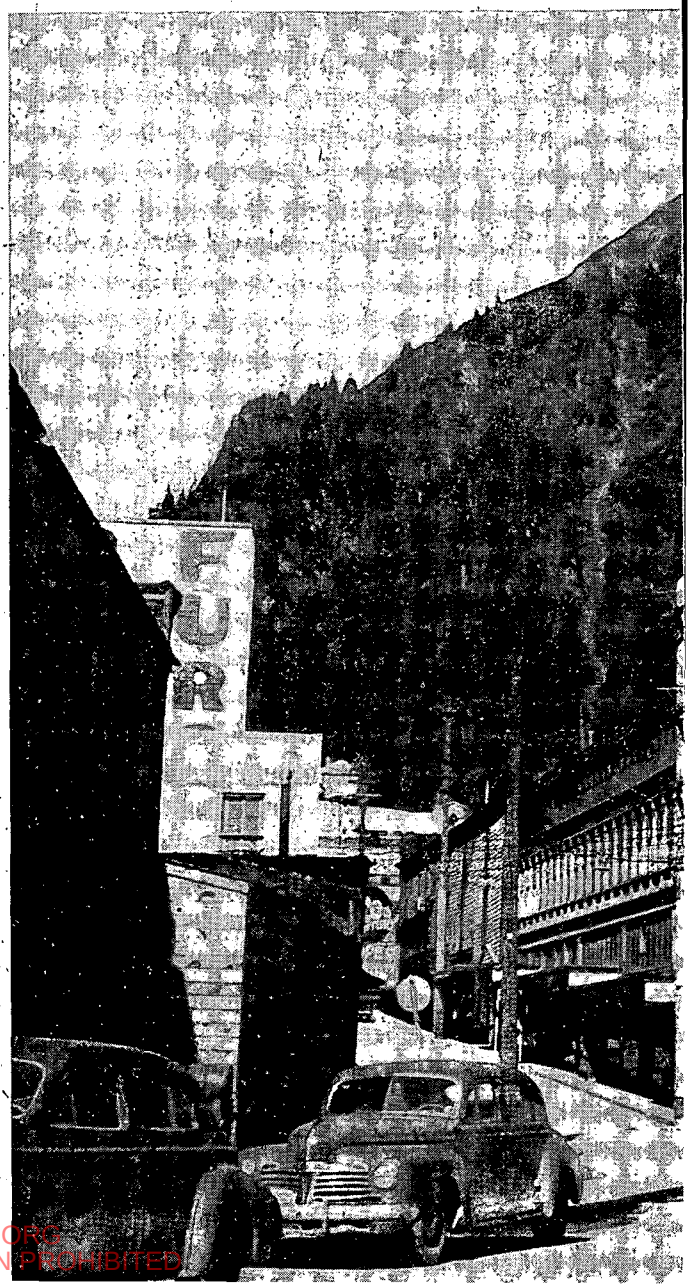
To document its case, the newspaper tells of a prosperous 40-acre farm for sale in the neighboring Snake River Valley. The soil was fertile, the water ample for irrigation, and the price reasonable. Furthermore, the fee for the water rights was low, very important in the intermountain West. Yet the owner had a difficult time transferring the deed. *Statewide* gives this reason:

"Plenty of calls, but the prospective buyers didn't stay on the 'phone after one question was answered, 'Does it have a well and inside plumbing?' No, it didn't and that was that. A grizzled Montana farmer finally bought the place over the objections of a young daughter who had spent a couple of summers in a city home. She suggested, 'Why don't you look around a little, Dad? This place doesn't have any plumbing.'"

TO THOSE WHO ALWAYS HAVE TAKEN FOR GRANTED THE convenience of an American bathroom, the incident may seem far-fetched. Yet as late as 1947, and in spite of a period of inflationary prices for farm produce, only 36 percent of American farmhouses had running water. Even now, 26 percent of our farms lack even that basic service, electricity. In the total absence of these comforts, they are not likely to be too severely missed. But during the recent decade the war workers from the farm and even the soldiers learned what it was to illuminate a room at the touch of a button. They got away from clammy privies and baths in a galvanized tub on the kitchen floor. Farm girls, working in town, traded wood stoves for electric or gas ranges.

I shall always remember the rebuke received from my sergeant when I was complaining about the dingy frame barracks in which we lived at Whitehorse on the banks of the Yukon River. "Lieutenant," he said, reproachfully, "these quarters have indoor plumbing and electric lights, and my folks' farm down in North Dakota hasn't got either one."

The last time I received a Christmas card from the sergeant he was selling groceries in Cleveland, Ohio. Yet



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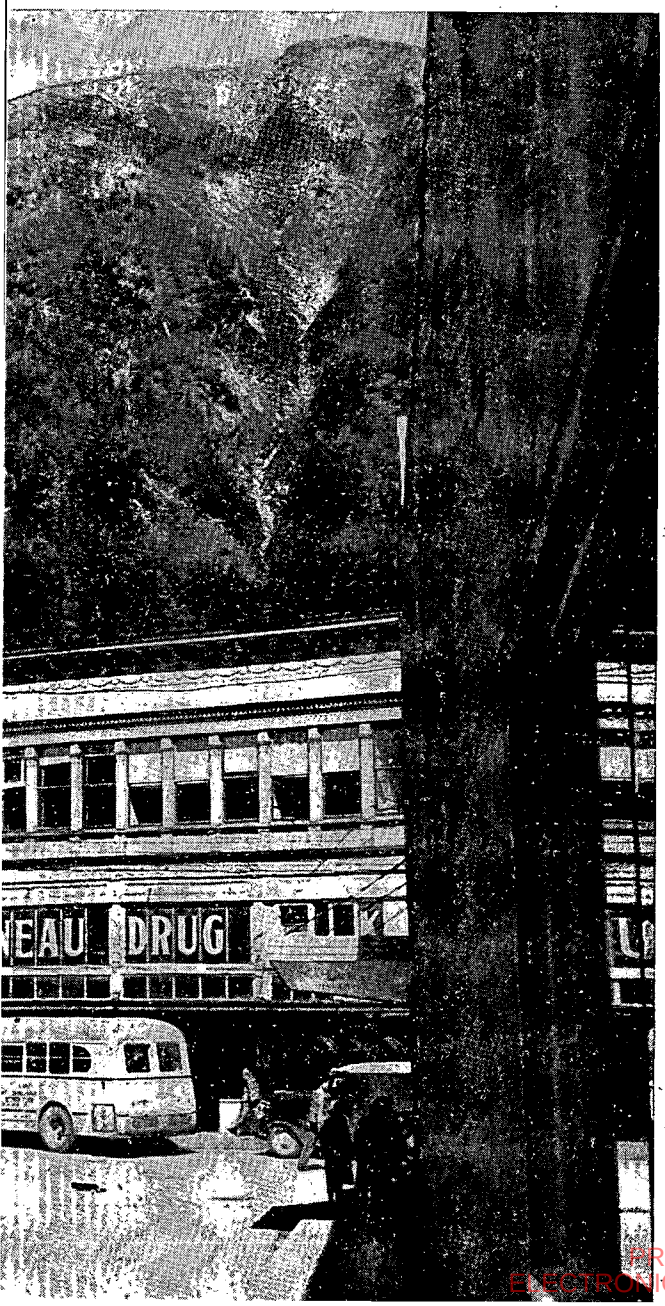
do not believe it was only creature comforts that drove im from the land. Perhaps the call of youth-to-youth ad something to do with it, too.

Is there any way to hold enough Americans, especially oung Americans, on the farm, to insure essential sound, cientific food production?

A $25,000 grant from the Rockefeller Foundation re-ently financed a study to determine whether life could e made more interesting and enjoyable in the remote nd isolated regions of Montana, the state where the Con-nental Divide attains its most rugged summits.

When the Bureau of the Census refers to "urban" lo-alities, it means places with more than 2,500 inhabitants. ts "rural non-farm" people are those who operate phar-nacies, pump gasoline, and excise tonsils in places with ess than this population. In 1950, approximately 22 per-ent of Americans came under the classification of "rural non-farm," as contrasted with a dwindling 18 percent of he population directly on the soil. The quality and at-nosphere of these pinpoint communities often decide whether or not families stay on the farm. They provide most of the recreation available to farmers.

(above) is the reason cited by young people ost newcomers settle in one of the few cities



The Montana study examined Lonepine on State Highway 28, near the timbered boundaries of the Cabinet National Forest. From this picturesque but inaccessible neighborhood, men and women had moved westward to Seattle to work in the Boeing aircraft plant and to Hanford on the Columbia River to help manufacture uranium-235 for the atomic bomb.

A study group compared Lonepine with other Montana communities, and enabled Lonepine folks to decide whether their town measured up in religious worship, telephone connections, boys and girls in college, and so on. Their town, they realized, lacked a library. The women scrubbed a storeroom in the schoolhouse. The *Hub News,* a mimeographed weekly, issued an appeal for aid. More than 600 volumes came in. Now there are 57 card-holders, continually checking books out and in. The Lonepine library was financed with a modest $10 for shelves and $25 for the cataloguing.

Next, the town presented a play, "The Lonepine Historical Drama." Characters dated back to the pioneer era when the first homesteads were staked out. The action progressed from the dividing up of the Public Domain to the braying of the bright new diesel locomotives on the Great Northern and the Northern Pacific Railroads. The receipts from the play were $500 and people came from as far away as Spokane to see the production. The play provided the excuse for innumerable teas, picnics and "potluck suppers." Lonepine itself is so small (not even incorporated) that the talent had to be drawn from nearby farms as well as from the settlement itself.

Under the Rockefeller grant, people from the University of Montana at Missoula helped show Lonepine how to be a more livable place. Joseph Kinsey Howard, noted author, told the community about its frontier past, with heroic stories little known today. Lonepine experienced a kindling of local pride and self respect. Presently there was a distinct slowing in the migration from the Flathead Valley to the shipyards and the atomic plants down on the Coast.

A writer from Seattle, Richard Waverly Poston, asked Lonepine people what they like best about this look at their backwoods community. They told him immediately that at last they had an understanding and genuine appreciation of the place where they lived.

And Poston added hopefully, in his book, "Small Town Renaissance," "Veterans have returned to Lonepine, some with wives from as far away as Boston and distant England."

DARBY, A ONE-STREET LOGGING TOWN IN MAJESTIC BITTER Root Valley, followed Lonepine's lead. The people staged "Darby Looks at Itself." No play should be expected to accomplish miracles, but this one evidently did. One actor, an aged lumberjack, shouted these lines: "Our logging jobs are shot. You can't cut all the timber from the Bitter Root forests and still have forests."

Darby's lumbermen began to think. Why ship out all their logs to make jobs for people elsewhere? Why not plane and finish the lumber right in Darby? A monthly payroll of $5,000 soon was in existence. Darby took on life and luster. Farmers found it not only more of a market for their products, but also more of a place to enjoy themselves. There were many community enterprises—for example, a group of Darby citizens and their

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farm friends drove 350 miles to Billings, to sit in on the special congressional hearing regarding land use in Montana.

The cash holdings of American farmers have risen an almost unbelievable 500 percent in recent years, due to increased production and spiraling food prices. Furthermore, farm indebtedness has been enormously reduced. Half the farms in the state of Washington were mortgaged in 1930; now fewer than 19 percent carry a substantial debt load.

Yet people are leaving the farm and the girls at Washington State College want mates from the metropolis. Lonepine and Darby, in Montana, have demonstrated that people are interested in the cultural and social aspects of life, as well as in cash income.

The Grange in our state of Oregon, to which my wife and I have belonged for many years, is having a hard time holding its younger members. "There isn't anything for us," they complain. When my wife organized a modern dance class at the rural school where she was teaching, the project was nearly swamped with recruits. The more athletic mothers asked to join their daughters, and one of these women said to my wife: "It's a way of expressing ourselves that we never knew about before."

CENSUS FIGURES SHOW THAT THE CITY'S GREATEST MAGnetism has been for young people. Since 1940, the farm population under 18 years of age has decreased 7 percent and between 18 and 44 it has dropped 13 percent. This diminution in the younger brackets compares with a 5 percent gain in the rural population from 44 to old age. The contrast is important for the future.

With people in the child-bearing ages migrating from the farm, the decline in the USA's agricultural population is likely to be accelerated in spite of the fact that rural families ordinarily are larger than urban. The movement of young men and women to the metropolis saps the vitality of farm communities. Interest lessens in athletic teams, clubs, and festivals. A vicious circle is established. The very lack of comradeship which made so many young farm folks pack their suitcases is made more acute by their departure.

In 1820, farm hands comprised 74 percent of the labor force of the nation; today they make up a mere 13 percent. As job opportunities have opened up in the city, farm employment has seemed increasingly unattractive. Full employment nationally does not lure people to the wheat fields or apple orchards. As farmers come to depend more upon machinery and less upon human assistance, they let their social relationships deteriorate. In California, the state of largest agricultural income, a committee appointed by Governor Earl Warren recently reported on deplorable housing and health conditions among migratory pickers. [See "New Hope for the Migrant?" by Anne Roller Issler, *The Survey*, February 1951.]

The trend to town threads through all our industries. The old-fashioned logging camp in Oregon, Washington, and Montana is nearly gone. Not so long ago the men who felled timber lived in the deep woods. Their home was a "wanigan," dragged from grove to grove as trees were thinned out. Now the lumberjack has forsaken this dreary existence. He lives in the nearest city or town with his family and drives to the forest each day. He punches a time clock like any other working man. Occasionally he suggests portal-to-portal wages. He insists upon a well-rounded life and he would not think of going back to the solitudes on an around-the-clock basis.

NEVER BEFORE HAS THE CITY BECKONED SO INSISTENTLY AS now. Strong, able young people are needed in defense plants. At the same time mechanization has increased on the farm. In 1920, the farms of the nation were operated with 31,600,000 people, 22,400,000 horses and mules and 200,000 tractors. Today, nearly half again as much produce is harvested by 27,900,000 people, 12,500,000 horses and mules and 18,000,000 tractors. A short time ago one farm worker was required for each 20 acres in crops. Improved equipment now has extended his daily domain to more than 40 acres. But leaders in rural communities are beginning to realize that a farm settlement must offer something more than a crossroads to buy a sack of seed or a spare part for the tractor.

In Harney County, on the gaunt Oregon uplands, ranchers faced the problem of operating a dozen one-room schoolhouses scattered through the hills and mesas. Harney County, as large in area as New Jersey, claims fewer people than three or four Newark apartment houses. Its population is 6,068. But how long would young people stay in a place which offered them poorly trained teachers, outdoor washroom facilities, no athletic teams, no bands and orchestras, no arts and crafts? Below a jagged bluff, Harney County's school districts joined in erecting a single imposing red-brick school. Then, because no school bus routes could safely cover 190 miles each way a day, they added dormitories with bunks and an auditorium, messhalls and kitchens, suites for teachers.

Now, the young people of this sprawling ranch county live at their school from September until June. They go home only for Christmas. The county furnishes blankets and bed linen and feeds them three square meals a day. A dozen ill-equipped schools have given way to one school fully staffed with skilled teachers and outfitted with the most modern educational aids. The "dormitory school" has become so much a project of the whole county that gifts of steer beef, sacks of flour, and wagonloads of potatoes are the rule rather than the exception.

"We had to do it," said a Harney County rancher and father. "Our young people had to be given a chance for some real contacts and associations during their school careers, or they would leave us as soon as they had the chance."

Today rural life must be fuller and more challenging to answer strong competition from the cities. A few years ago, the members of a rural school board answered first with ridicule and then with protests my wife's suggestion that they buy the musical equipment for classes in ballet and modern dance. Now these same men are looking for teachers who can encourage this sort of activity in which the whole community can participate.

"I like the city, I like being with other people," said a pretty co-ed at Pullman, Wash., who had decided her husband should not be a farmer. She is symbolic of the fact that rural life in America must offer companionship and cultural advantages if it is to survive.

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Liberty H. Bailey

Scientist, explorer, encyclopedist, poet, humanist, at 93 he is completing his *magnum opus* on the palms of the world

CAROL ARONOVICI

"He hears, hears as the prophet hears
The morning music of the spheres."
—From a poem by JOAQUIN MILLER
dedicated to LHB

PERCHED ON A HILLSIDE IN ITHACA, NEW YORK, IS THE simple but spacious home of Liberty Hyde Bailey and his daughter Ethel. Close by is the Bailey Hortorium with well toward 200,000 specimens of plant life. Surrounded by his books and botanical specimens, Professor Bailey has been working for nearly two decades on a monumental task of research on the palm trees of the world. In entering his ninety-fourth year on March 15, he is rounding out his career and his *magnum opus* as a discoverer of the organic ways of nature and their application to man's well-being.

Throughout his adventures, outdoors and in—as explorer and innovator, teacher and administrator, philosopher and poet—Professor Bailey has always found time to transmute whatever he found significant to the cultivation of land and, no less, the human factors involved, into books, monographs, bulletins and reports. Above all, his series of encyclopedias have been models of clarity and utility wherever advanced scientific methods of land cultivation are practised to augment food supplies and replenish the fruits of the earth. Characteristically, in these same months he has been "trying to finish up some books started long ago" to add to his earlier 67 volumes.

It is close to half a century since I first met Professor Bailey as a student at Cornell University, and throughout the years of our friendship I have yet to meet anyone who could project his knowledge and vision into so many forms of endeavor and achieve his ends with such sturdy realism, such balanced serenity. This was true of his long tenure as professor of horticulture at Cornell and even more of his decade as dean of the College of Agriculture there. True of his pioneering of farm extension services, the shove he gave to nature study, and his signal contribution to the conservation movement as chairman of Theodore Roosevelt's Country Life Commission. And if in such enterprises he had what gardeners call a "green thumb" with growing things, he also inherited an "itching foot" from his pioneering ancestors.

WITHIN THE LONG SPAN OF HIS LIFE, PROFESSOR BAILEY has traveled ten times through the interior of South and Central America. He has worked extensively in China, Japan, Korea, and the West Indies, and boxed the compass of Europe. His search has been for unknown plants, for discoveries in the behavior of vegetation in various environments and forms of cultivation.

On his return from one European trip, he told me of meeting the Dutch botanist, Hugo De Vries, propounder of the Mutation Theory in plant evolution. De Vries did not at first catch Bailey's name. When the latter asked him if he was familiar with the literature of American students of plant evolution, De Vries remarked that little of value had been done over here. There was one man, however, whose work he admired—and took from his shelves a book by this exceptional American. It turned out to be a book by Bailey, unmistakably identified by the frontispiece—a portrait of the author. The episode sealed a bond of friendship lasting many years.

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—By a city planner and consultant in housing who, born in Rumania and educated there and at the University of Paris, came to the United States in 1900. Three years later he was studying agriculture under Professor Bailey at Cornell and spent his senior year as his house guest.
Author of arresting books in his fields of interest, he has studied social conditions in more than sixty American communities and drafted comprehensive city plans for a constellation of them.

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Liberty H. Bailey at 50, when dean of the College of Agriculture of Cornell

The last expedition which Professor Bailey undertook was to South America in search of rare and unknown specimens of palms. This was in his ninetieth year and on his return, at a dinner tendered by Cornell University in honor of his four score years and ten, I heard him say: "Some six weeks ago I flew out of South America on my tenth trip to that continent. I came down through the clouds on the shore of a spice-fragrant island to celebrate my birthday. Not a soul on the island knew . . . God was my witness . . . and I loved it."

It is more than a coincidence that his first significant research into plant life dealt with the sedges, one of the family of grasses with more than 1,000 known species. Next to the grasses, the palms are, beyond doubt, the most valuable plant family which contributes to man's well-being. The date, the coconut, the sago palms are familiar. Altogether there are more than 1,500 known species. All have some utility for fiber, oil, wax, fuel, tanning, dyeing, or building materials which have been gaining significance in both the primitive and the civilized worlds.

Since biblical times, palms have been the symbol of victory (St. John 12:13), of rejoicing (Lev. 23:40), and of the reward for martyrdom (Rev. 7:9). The palm is therefore one of the royal families in the domain of plant life and worthy of the crowning effort of a great worker for man's welfare. Whittier might well have anticipated Bailey when he wrote:

> "To him the palm is a gift divine,
> Wherein all uses of man combine—
> House, and raiment, and food, and wine."

To this explorer in the realm of natural science, travel in search of knowledge has been a romantic adventure. It took him into new worlds of plants and people. Yet only once have I heard Professor Bailey relate what seemed a thrilling experience in another sense. This was in a remote district of Mexico on the shores of the Pacific. He was accompanied by a government agent assigned to his protection as the natives were known to be inhospitable. There was no shelter and nothing to eat aside from sea food. Overcome by fatigue, Professor Bailey rolled up in an abandoned boat and went to sleep.

When he awoke, he found his companion in a heated argument with members of the local tribe. The government agent explained that he had been trying to carry conviction that if they killed the American, the government would send troops to punish them.

Like Appolonius of Tyana, who lived in the first century, Professor Bailey's travels were prompted not only by his scientific interest in solving the mysteries of plant life, but by his desire to know and understand men and their institutions and to gain clues to their capacity to build a civilization of free, productive, joyful, and peaceful people. **His writings are transfused with this goal.**

Liberty H. Bailey was born in South Haven, Michigan, of pioneer parents who cleared the wilderness and established a farm near the eastern shore of the Lake. There the boy watched the frontier develop. The children of Indians were his daily companions and he spent many a morning with them trapping passenger pigeons. The flocks, which sometimes clouded the skies in those days, are as extinct as the herds of buffalo on the western plains. As Professor Bailey once expressed it: "I have lived more than half the life of this republic. . . . I saw the frontier broken out and I was a part of the frontier. I have seen the great West develop. I remember when the great gold spike was driven that connected the East to the West—north of Great Salt Lake."

The boy's systematic education began in a country school, and his botanical studies had their inception under the inspiration of a school teacher who, when he asked whether he might study natural history, replied, "We will learn together." That day she gave him their first assignment. Once this teacher, whom he never ceased to praise, challenged him: "Liberty Bailey, this is a beautiful world, but you really don't see any of it." He has tried not only to see it but to reveal its mystery and beauty ever since.

Liberty Bailey's father was a Vermonter of Puritan stock and bore the same first name. His grandfather was a deacon of the Congregational Church, a member of the Vermont legislature and an ardent abolitionist. It was he who, when his son was born, wrote, "Call him Liberty—all shall be free." Liberty's mother was a Virginian whose family migrated to Michigan, and who died when the boy was four years old.

The elder Liberty Bailey had graduated from an academy in Vermont. Reading was part of their family life, but his son was not permitted to read books that were not "proper for a young man." Novels were out except for one and "that was 'Pilgrim's Progress,' and the devil was there with the flames coming out of his bowels." However, thanks to the books in his father's library and those brought West by new settlers—some without covers, title pages, or in fragments—there was fair opportunity for reading.

At nineteen, he went to Michigan State Agricultural

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College at Lansing, studying in the summer and earning in the winter months by teaching his favorite subjects, botany and agriculture. At twenty-four, he completed his studies, but teaching jobs in these subjects were scarce. It came about that Asa Gray, the celebrated Harvard botanist, needed an assistant, and one of Bailey's professors recommended him for the job, at $384 a year. Under the inspiration of Professor Gray, Bailey became a full fledged botanist and three years later returned to the West as Professor of Horticulture at Michigan State.

In 1888, Bailey was called to the similar chair at Cornell University. Here it was that his vast work as a teacher, innovator, organizer of farm services, writer and discoverer had its real start. He it was who organized at Cornell the first farm extension program in the country. He lectured to farmers and city folk alike, and organized courses for farmers and their sons. With help from the New York legislature, he literally extended the campus of the college to the farms of the state. His innovations in agricultural education not only reached to state and nation, but to the four corners of the earth.

In 1903, he was appointed dean of Cornell College of Agriculture. In his ten years of tenure he developed a building program and threw open broader opportunities for agricultural education closely related to the practice of farming. This he backed by research, by popular leaflets, and by missionary work that made the college the laboratory of every farmer willing to avail himself.

During these years at Cornell he found time to write books ranging from practical agriculture to philosophy, civics, nature study, and evolution and for a considerable span edited the magazine *Country Life in America*.

In the early nineteen hundreds came the conservation movement, spearheaded by Theodore Roosevelt and Gifford Pinchot. In projecting his Country Life Commission the President appointed Professor Bailey chairman. Its report, prepared under his direction, set a pattern at once for agricultural advance and the conservation of natural resources. To Professor Bailey's mind this work was not alone for the present. I once heard him say, "There are many generations of folk to come after us. They have an equal right to the products of the globe." Though essentially an apostle of cultivated soil, yet he often felt nostalgia for the forest he had known in his childhood. In this book, "The Holy Earth," he had this to say:

> Here not long ago was the forest primeval. Here the trees sprouted, and grew their centuries to return to the earth. Here the brook ran all day long from the far away places, here the night wind slept. Here havened the beasts and the fowls when the storm pursued them. Here the leaves fell in the glory of the autumn; here other leaves burst forth in the miracle of spring. . . . Here the Indian tracked his game. . . . I wish that we might know the forest intimately and sensitively as part of our background. I think it would do much to keep us close to the verities and essentials.

The generation to which Professor Bailey belongs was often faced with the dilemma of reconciling the scientific-philosophic principles of evolution with the Puritan concepts of creation. To clarify his own outlook he needed only to scan his experience as a scientist and organize his ideas. This he did in a masterly work on "The Survival of the Unlike." He had come to the conclusion that no two botanical specimens are alike, though they may stem from the same parent plant; that the process of adaptation to environment and circumstance gives rise to variations; that "all the values of tillage, fertilization and pruning are man's contribution to the improvement which the plant is made to undergo in the interest of man's well-being." "The chief demonstrative reason for belief in evolution," he held, "is the fact that plants and animals can be and are modified profoundly by the care of man." His next step was to popularize these conclusions; and to my mind the moral and spiritual imperative of evolution has never been stated more succinctly than in his pamphlet, "An Evolutionist's View of Nature and Religion."

> The evolution conception, therefore, bids us come and stand on a high place. It magnifies individual effort . . . stimulates the reason and emancipates the man. . . . It impels us to a new and great reverence for the Power which unfolds itself without a break or change of purpose, setting the stars in their courses and molding the strawberry into its new environment. . . . It bids us put ourselves in line with the movement of the ages and do our little with sympathy and inspiration toward forwarding the creation.

I often had a fleeting chance to discuss with Professor Bailey the social movements of the day. Utopias, socialism, anarchism were being cited as panaceas. His faith in man's need for freedom coupled with his philosophy of evolution could never accept human destiny as tending toward any leveling to a common pattern. To him, "Democracy is an upward and onward movement, deriving its forces from the cooperation of individual souls. It is the ladder of civilization whereby men express them-

Liberty H. Bailey at 90

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selves in their own names. The ladder rests on the ground."

In his later book, "What Is Democracy?" he writes, "As we provide mankind access to the earth, so do we cast the fashion of civilization." Also as follows: "Education in a democracy should be personal and sufficiently variable to meet the needs of the individual. . . . Its purpose is to train citizens to excellence and cooperation, not to maintain a certain social order and particularly not primarily to uphold a given form of government." This, as I see it, is clear Jeffersonian grafted with scientific experience and Vermont individualism.

CONVINCED THAT FARMERS OF THE FUTURE MUST NOT ONLY be alive to the science and skills of cultivation, but also steeped in the love, the beauty, and the joy that nature has to offer to the spirit and the imagination, Professor Bailey devoted much time to the development of the nature study movement. This had been initiated at Cornell some time before he took the helm at the Agricultural College, but under his leadership it assumed broader and more dynamic activities. As a born teacher, he knew that the child's interest and cooperation can be gained most advantageously by exploring the instincts of play and curiosity. The leaflets he wrote are models of simplicity in revealing the wonders of the plant world. His understanding of children and their own world is revealed in one of his short poems:

A little child sat on the sloping strand
Gazing at the flow and the free,
Thrusting its feet into the golden sand,
Playing with the waves and the sea.

I snatched a weed that was tossed on the flood
And unraveled its tangled skeins;
And I traced the course of its fertile blood
That lay deep in its meshed veins;

I told how the stars are garnered in space,
How the moon in its course is rolled;
How the earth is hung in its ceaseless place
As it whirls in its orbit old.

The child paused with its busy hands
And gazed for a moment at me,
Then it dropped again to its golden sand
And played with the waves and the sea.

Though nature study was intended for children, it soon caught the interest of adults. One of the prized letters in Professor Bailey's files came from a Canadian farmer who wrote, "I have read your leaflet, 'The Soil, What It Is,' and as I trudged up and down the furrows every stone, every lump of earth, every sandy knoll, every sod hollow, had for me a new interest. The day passed, the work done, and I had had a rich experience."

The movement for nature study did not develop without challenge. Scientists protested the "vulgarization of science," teachers objected to carrying teaching into the fields and away from the classroom, educators argued that the curriculum was already too overloaded. However, Bailey's standing as a scientist and his determination, combined with miracle revealing leaflets written in simple and engaging language won the day. Take this passage from his first leaflet, "The Nature Study Idea":

> In the bottom of the valley is a brook that saunters between oozing banks. It falls over stones and dips under fences. It marks an open place on the face of the earth, and the trees and soft herbs bend their branches into the sunlight. The hang-bird swings her nest over it. Mossy ledges are crumbling into it. There are still pools where the minnows play. The brook runs away and away into the forest. As a boy I explored it, but never found its source. It came from the Beyond, and its name was Mystery.
>
> The mystery of this brook was its changing moods. It had its own way of recording the passing of the weeks and months. I remember never to have seen it twice in the same mood, nor to have got the same lesson from it on two successive days; yet, with all its variety, it always left the same feeling of mystery and the same vague longing to follow to its source and to know the great world that I was sure must lie beyond. I felt that the brook was greater and wiser than I. It became my teacher.

The time had come for clarifying and making accessible botanical knowledge as it applied to agriculture and horticulture. Bailey realized the need to give farmer and scientist a common language whereby all could understand meanings, values, and implications. This was a self-assignment of huge proportions, calling for great erudition, a keen sense of organization of facts as well as the ability to secure the cooperation and good will of experts all over the world. His efforts were incorporated in three works: "The Cyclopedia of American Agriculture" (4 volumes); "The Cyclopedia of American Horticulture" (4 volumes); "The Standard Cyclopedia of Horticulture" (6 large volumes). These have been revised and kept up to date, culminating in "The Standard Cyclopedia" in three volumes and a handbook in one volume known as "Hortus." Thus Professor Bailey has earned a place in botany, agriculture, and horticulture which can be compared to the pioneer encyclopedias published by Ephraim Chambers in England (1728) and Denis Diderot in France (1765).

THROUGHOUT LIFE PROFESSOR BAILEY HAS BEEN CALLED upon to lecture here and abroad. His talks always have a spiritual lift that tends to shatter prejudice and shed light, whether his audience was made up of farmers in a grange hall or members of an exclusive Boston club. His bent has been to get to the heart of the subject with such clear, almost lyrical command of words that the compulsion to listen is irresistible. In his classroom days there was none of the rigidity of the planned lecture, but an invitation to explore our own minds as he put before us the resources at his command.

A poem in "Wind and Weather" ends with these lines:

I point to the skies,
But my foot-stone lies
In commonplace work of the day;
For I preach the worth
Of the native earth—
To love and to work is to pray.

In his writings one senses his satisfaction in combining the experience of understanding with its fulfillment in expression. "All good work well done," he once said, "is essentially poetic to the sensitive mind: and when done in rhythm of many men acting in unison, the poetry has voice."

Religion, poetry, and the art of living have this in common: they are animated by faith in life, and relate it to the conditions of life and labor at a particular time and place. A blending of these human forces with the latent

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hidden forces of nature should burgeon forth into powers and values which man and society can use to create a new civilization—one which would give work fresh significance and a new moral imperative. This Professor Bailey drives home in his books, his poetry, his essays.

That land is basic to achievement in a civilized world, he tells us at every turn. Take such sentences as, "The land is the final security." "Farming is the only great occupation that increases the fundamental resources by using them." He has put his philosophy in a parable:

WEAPONS FOR WAR AND PEACE

Either side of the clock in my workroom hangs a weapon. On one side is a fearsome musket that one of my ancestors is said to have captured in the War of the American Revolution. On the stock is crudely punctured the legend "Samuel Mash, 1777." The bayonet and its leather sheath are still in place. I shudder to think what horrible traffic that blade may have executed.

The other side the clock hangs my father's hoe. No other object is so closely wrought into my memories. My father left it hanging in the shed before the summons overtook him to leave the farm forever and I brought it home with me that I might know it every working day. This is not merely a hoe. It is a symbol of a man's life.

Wonderful execution the old hoe has wrought. It would be difficult to estimate how many millions of young weeds have succumbed to it. The big weeds were pulled by hand, but the little growths fell beneath its even steady march . . .

Often I am tempted to contrast these two old implements, the gun and the hoe, and to estimate their values. I reflect that the gun does not express a man's life, but is a weapon to be used on occasion, and for this one the occasion was indeed dire and heroic. Its conquests ended, it was hung away and was brought out only for display. But the hoe was a companion throughout a man's productive lifetime. It was never on parade. It did its work steadfastly and well and no one paused to give it notice.

All this is very crude and far away; but the old hoe still hangs by the clock as the days are ticked off one by one, and I am glad that it led me through the rows of corn.

To be sure, his life has had its tragedies, but there is a splendor about his outlook that transcends the handicaps of grief. Under the stress of arduous work, Professor Bailey at times may have grown restless and impatient with this world and its limitations. He has always found solace in a cosmic outlook filled with lyric beauty. In his poem, "I Am," he gives a glimpse of this:

Oh carry me out where the starlight burns
Where the world-stuff billows and sweeps,
I will grasp the orbs as they pass in turn
And fling them adrift on the deeps;
For the world and worlds may vanish as air,
And schemes of the universe fall,
I will fly to some vast otherwhere
And hold my domain over all.

Bailey is neither a rebel nor a pessimist. His thought verges rather on a kind of fatalism due to the consciousness that he will never on this earth fathom its over-all mystery. In the last address that I heard him give, in which he outlined his life and outlook he said: "The measure of life is in the daily living of it and the acceptation of it for all it is worth. . . ." To him, to cease to create is to cease to live.

The exquisite design of a plant, the delicacy and diversity of the flowers and their colors, the fragrance of the earth, the mood of the seasons, the changing weather—all that surrounds and penetrates his consciousness assume human and universal values. His thought is pungent with the common things of life. There is no preaching, only his revelation of the delicate balance between the things of the earth, his trust in nature, and his faith in man's destiny.

Many of his poems could be set to music and some day they may find their composer. I recall a time when the students of the College of Agriculture at Cornell needed suitable verses for a college song. We had difficulty in getting Professor Bailey to write them—but he did:

Oh, the sunshine lies on the beckoning hills
And the shadows are deep in the vales;
And I hear the far call of the murmuring rills
As they wimple their woodland tales.

The great winds lead out to the sky and the sun,—
To the sky and the cloud and the free,
They go to the lands where the vast rivers run,—
They are calling and calling for me.

I will sing the fair song of the blossoming lands
Where the flocks and the green pastures are;
I will dream the dreams of the shimmering sands
As they drift on the shore and the bar.

Oh, I come to the fields that are brown and gray,
To the winds and the wilds calling me,
To the night and the dawn and the burning day,
To the plains and the hills and the sea.

We all cherished the alternate Sunday evenings years ago devoted to student gatherings in the Bailey home. His household consisted of his gracious wife, the two engaging daughters, Sara and Ethel, and Alice McCloskey, a teacher of nature study and a radiant personality. Professor Bailey himself would read to us from a wide range of poets—Kipling, Stevenson, Joaquin Miller, Dunbar, AE (George W. Russell), Whitman, Markham, Hovey, Sterling, Lindsay, and a host of others. His informal talks were a never to be forgotten experience in tolerance, insight, and vision.

For a time in 1950 completion of Professor Bailey's *magnum opus,* into which he has put a score of years, was threatened. To secure the necessary specimens of palms, he had circled the globe and penetrated its wildernesses. The more than five thousand specimens he gathered, classified, and named (when it was not known to science) are preserved in the Bailey Hortorium, adjoining his home. From time to time, the results have been brought out in leaflets dealing with particular palms—in leaflets printed in English and in Latin so that they may be more useful to scientists throughout the world.

Meanwhile, he clung to his plans for a final trip by air across Africa in search of unknown specimens. While making preparations to fly (soon after his ninetieth birthday) he met with a severe accident. Finally, he is recovering and the ecstacy of work has returned.

Though still puzzled by the riddles of the universe, he holds that "even the prophecies of death are prophecies of life." Or as he put it inimitably: "It is a marvelous planet on which we ride. It is a great privilege to live thereon, to partake of the journey and to experience its goodness. . . . We should try to find the meaning rather than be satisfied with the spectacle. . . . My life has been a continuous fulfillment of dreams."

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THE COMMON WELFARE

The Aged and Society

JOHN J. CORSON

THE AGED ARE BEING ACCEPTED BACK into the fold. For two decades they have been consigned to the isolation ward of dependency. There was no place for them, we assumed, in the work-a-day economy; they were washed up. The bulk of the aged, we thought, were in need. Hence we concentrated on the dead-end solutions of pensions, insurance, and assistance. Now the tide has turned. It is suggested that the aged can, want to, and should work. It is proposed that instead of designing benefits for them it is up to us as a people to maintain jobs for them.

Aged persons who cannot work must have income. There is no denying that. But they must have more. Visualize the life of a typical oldster widowed and alone. His health is failing and he needs medical care. Time hangs heavy on his hands. He lives alone in the old house where his children once roamed; or he lives in a bleak hall room in a boarding-house. His income from benefits is small, but so are his needs. He must have some money, but to make of his meager existence a real life requires the assurance of medical care, interesting activity, suitable housing, and an opportunity to belong again to a family or at least to have kinship with some social group.

Scores of books have been written about the aged during the past two decades. Their themes have been much the same. The aged are growing in numbers; there are a declining number of jobs available to them; they have little or no savings. Therefore, they must receive benefits, pensions, assistance, or insurance from their government.

Now, at last, a report has come along that differs from the conventional pattern. This is "The Aged and Society," a symposium on the problems of an aging population, published by the Industrial Relations Research Association, December 1950. Like the others, it paints the picture of a growing number of aged and the declining number of job opportunities. It also describes existing benefits and the need for improved protection. There the similarity with other works on the aged disappears. For the experts who have contributed to this volume contend there can and must be jobs for the bulk of the aged who can work, as well as cash benefits for those who cannot, and a variety of services for both.

SUMNER SLICHTER OF HARVARD UNIversity and J. Douglas Brown, dean at Princeton University, argue eloquently for jobs for the aged. Slichter adds suggestions for encouraging employers to hire old people who can and want to work. Dean Brown realistically points out how jobs can be simplified to permit the use of older people where they never were employed before.

Certainly these suggestions are urgently needed. For along with this report we are confronted with the devastating analyses of the Bureau of Labor Statistics which reveal that while the average life span of an American worker is steadily increasing, his work life is becoming shorter. In other words, each of us faces a lengthening period of six to eight years at the end of our life when we will have no employment to occupy us and to keep the wolf from the door.

Professor Wilbert E. Moore sketches the evolutionary processes within our modern urban industrial civilization which give rise to the economic twilight looming ahead with cataclysmic terror for the typical industrial worker. The conversion of an agricultural people into a society of wage earning city dwellers who are utterly dependent on money and what it will buy has been recognized, but little understood. Professor Moore clarifies it as he describes the "peculiar emphasis" an industrial economy places upon youth and the even more peculiar loss in status and security suffered by the aged. In sharp contrast is the importance, the social status, and the economic power possessed by the aged in the "good old days" of an agricultural civilization which another contributor, Professor T. Lynn Smith, describes.

Despite the unrelenting march of the twin forces of industrialization and urbanization, and despite the substantial improvement in the social security institutions to provide benefits for the aged, the conviction grows that ways must be found to keep the aged at work. Why? Is it only the past decade's high level of employment that has forced into the limbo of forgotten notions the once widely held belief that the aged should be compelled to retire on pensions so that the young may have jobs? Or is the growing strength of organized labor, as Solomon Barkin, research director of the Textile Workers of America suggests, tending to preserve jobs for older workers? Union insistence on stronger seniority provisions and its increasing opposition to compulsory retirement doubtless enable many older persons to hold on to jobs.

This does not contradict the recent emphasis of the United Automobile Workers, the United States Steel Workers, the United Mine Workers, and other unions on wresting pensions for their members from employers. The philosophy of these unions is clear; they

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prefer jobs at wages, when this is possible, but for oldsters for whom no jobs are available they insist on pensions. However, the report mentions only inadequately the vigorous movement for private pensions, and by this oversight seems to imply that it is inconsequential. On the other hand, J. Douglas Brown squarely challenges the doctrine set down by the Steel Fact Finding Board in 1949 that employers should be expected to provide workers' pensions even as they establish reserves to cover the depreciation of their physical properties. He argues that while some private corporations have met and may continue voluntarily to assume the problem of the older worker, to thrust upon all business the obligation to employ or compensate older workers in a competitive profit making economy is to risk bankruptcy.

Realistically, as Dr. Brown would probably agree, employer-provided pensions are likely to be available only to those workers belonging to strong unions or employed by especially prosperous companies; and second, most workers will have to rely on the basic social security programs for income when they can no longer work. Fortunately for them this social security program, as amended in 1950, is more nearly adequate to their minimum needs. [See "Our New Social Security," by Eveline M. Burns, *The Survey,* October 1950.] Edwin E. Witte, himself one of the founding fathers of social security in this country, describes the limitations that still characterize the federal old age and survivors insurance system. But it is time to view those limitations in perspective, for today social security plus the retirement systems for railroad workers and public employes provide nine of every ten workers with some significant protection.

One would expect to find some suggestions as to future provisions for the aged in the chapter entitled, "The Politics of Age," by Professor Lloyd H. Fisher of the University of California. But, Dr. Fisher doubts that age makes any observable difference in an individual's political beliefs. He carries his readers through a statistical analysis to prove that statistics will not show what the aged think or vote as a group on any question. But his testimony is not convincing enough to outweigh evidence that the Townsendites, the "Thirty-Dollars Every Thursday-ites," and the California Committee for Old Age Pensions have their roots in the needs and the hearts of the aged, even though their sprouts were nurtured by politicians. Statistically his inferences may be unassailable. Realistically, the steady growth of the proportion of the aged in the voting population poses a challenging question as to what provisions they may demand in the future.

If this report is prophetic, it is in its insistence that the well-being of our older people in the future requires a many-sided approach. The assurance of a minimum income sufficient for a decent existence is an absolute essential. But the opportunity to make a living in our society is "often more important than just having one," as Otto Pollak of the University of Pennsylvania sagely observes. Moreover, the problems of older people who cannot work demand in addition to a monthly check the services of the doctor, sometimes the psychologist, often the mental health specialist, frequently the community's recreation facilities and, whenever possible, association with a family group.

The several contributors to this symposium leave many questions about the aged and their future unanswered. Their contributions, as in any symposium, are of varying merit. But, as a whole, the volume offers a comprehensive and refreshingly different diagnosis and prescription for the problem of the aged. In the United States the aged present a greater problem than in any other country. Yet it is incongruous that the same forces of industrialization and urbanization which have made this country rich make it impossible to assure old folks the status, prestige, and sense of belonging they once enjoyed.

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Mr. Corson, since last month a member of a firm of industrial management consultants, was recently on the staff of the Washington Post. *He is a former director of the Bureau of Old Age and Survivors Insurance, Federal Security Agency.*

New York Controversies Over Assistance Policies

The revised Social Security Act, with its new assistance category for the "permanently disabled" has resulted in a three-way squabble in New York State over state, local, and federal rights among the various levels of administrative authority.

While long time differences between the state and federal government over the question of statewide standards and a tight merit system for public assistance have come to an angry head, New York City has been kicking up a fuss over the state's absorption of almost the entire financial benefit from the new program instead of passing some of the relief along to the hard pressed municipal exchequer.

From newspaper headlines the state-federal controversy would seem to be a personal battle between Oscar R. Ewing, Federal Security Administrator, and Thomas E. Dewey, governor of the state, but actually its roots go back to discussions before the incumbency of either.

These emerged from the federal Bureau of Public Assistance's continuous efforts since 1940 to bring the administration of federally-aided programs under accepted merit system standards, with administrators as well as lesser workers selected on a civil service basis; and from its interpretation of provisions in the Social Security Act calling for the operation of state assistance plans "in all political subdivisions of the state" as a mandatory requirement for equality of standards.

Up until the establishment of the new category, the Bureau had proceeded through the "educational process" instead of wielding the big stick of fund withholding to bring the states in line; and had succeeded with every state but New York. The difficulty there, where relief standards are concededly among the highest in the country, has been twofold. The state has a merit system which antedates the Social Security Act itself, but the law allows for exemption of welfare commissioners—in most localities elected officials—and their deputies. To bring the elected officials under civil service would require state legislation and the battering down of much local opposition. Reluctance to buck a strong tradition of local autonomy also has been behind the State Department of Social Welfare's evasion of federal pressure to set up assistance standards which would be compulsory for all localities.

Only when the new program came along did the federal Bureau get tough. The New York State plan, the Department of Social Welfare was informed, would not be approved without provision for an improved merit

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system and uniform standards. In the ensuing struggle, Mr. Dewey and Mr. Ewing began making extravagant statements, and the issues inevitably became muddled. Certainly, no one in the federal government had ever demanded as Mr. Dewey indicated, that statewide standards mean equal monetary grants in all localities regardless of cost of living. Nor was Mr. Ewing's choice of the word "cruel" to describe New York's welfare regulations a fortunate one to apply to the state which has long led the country in quality of assistance.

The real bone of contention has been whether or not the federal agency has the authority to ask for statewide regulations or whether it is trying to impose "arbitrary conditions" upon the state. "Uniform standards," in the Bureau of Public Assistance interpretation, has never meant identity of monetary grants, "but equality of treatment." In other words, according to the Bureau's point of view, if assistance budgets in New York City include clothing, then so should those in Rochester, Utica, or Cherry Valley. Similarly, federal officials contend, grounds for eligibility should be the same: if a relief recipient is not allowed to own more than $100 worth of property in one county, then a person in another county with $1,500 in property should not be receiving assistance. State officials on the other hand, maintain that needs in various sections of the state are different in terms of commodities as well as money and that the only way to get cooperation from local authorities is to allow them to use their own discretion.

When agreement on a plan allowing for local variations within statewide standards was reached on December 29—the eve of the deadline for plan approval if New York was to get money for October through December—each side seemed to think it had won a point. The civil service agreement was even less definite, providing that the federal government would point out the state's merit deficiencies and the state would proceed to correct them, "if," according to one state official's interpretation, "the state agrees they are deficiencies."

Thus the state got its first quarterly payment—$2,386,000—for the disability program, but the controversy is far from settled. Not only is the agreement subject to different interpretations, but indications are at present that the federal government will soon take a firm stand on the same issues in regard to the other three assistance categories for which the state receives federal aid—old age assistance, aid to dependent children, and aid to the blind. This means reopening these long-approved plans to the question of whether or not they comply with federal law. As if to stave this off, the Republican-dominated legislature passed a resolution on February 12, in a strict party division, urging Congress to restrain Mr. Ewing from imposing "arbitrary requirements" for the granting of federal aid to the states.

In justification of its stand, spokesmen for the Bureau of Public Assistance point to clauses in each of the grant-in-aid titles of the Social Security Act providing that the state plan "shall be in effect in all political subdivisions of the state and if administered by them be mandatory on them." They also refer to a report issued last month by Joseph B. O'Connor, regional director of the Federal Security Agency, showing that during the fiscal year ending last June 30, $61,217,899 in federal funds went to New York State for the three assistance categories; and they say the federal government has a responsibility to see that people for whose benefit these funds are provided are treated equally no matter where they reside within the state. The new disability category is expected to add about $9,500,000 a year to the federal share in the state's assistance burden. Other new federal money will come to the state through federal assumption of part of the cost of hospitalization of assistance recipients.

These "windfalls" have involved the state in another controversy—this time with its localities, particularly New York City—but one in which the state would seem to have the upper hand. Since New York State and its localities have for several years had a hospitalization scheme for people in the federally-aided programs and have helped the disabled through a generous general relief program—with the state shouldering 80 percent of the cost—the federal money will be a boon to administrative finances rather than to people dependent on public assistance. Since the state has borne the lion's share of the burden, it feels justified in "pocketing" the lion's share of this boon, much to the distress of New York City officials. The latter are asking that the state broaden its reimbursment policy to include other programs, now locally supported, such as the foster care of children and hospital care of general relief recipients.

Figures released by the New York City Department of Welfare itself show that even with the new federal windfall the state will be shouldering the major portion of the city's public welfare bill. In 1950-51 out of a total of $193,385,921 spent by the department, the state paid $106,779,690, the federal government $42,188,350, the city $44,417,881. Current estimates for 1951-52 put the total at $181,915,557, with the state paying $81,501,382; the federal government $55,668,194; and the city $44,745,981.

Greater Coordination of Defense Services

LATEST MOVE IN THE COORDINATION OF effort to meet the additional health, welfare, and recreational needs caused by the nation's mobilization, is represented by the newly incorporated United Community Defense Services, a combination of nine of the thirteen agencies already banded together for fund raising purposes in the United Defense Fund, Inc. The Fund was established last November 28 to raise money through federated local appeals for national agencies preparing to offer extra services to the military or civilians. The new organization will provide a channel for national agencies which are planning services to communities congested by industrial mobilization to work together on program and operations, in much the same way as the USO, which includes some of the same agencies, provides for coordinated programing for services to the military.

Its membership roster, still open, at present includes: the Child Welfare League of America, National Catholic Community Services, National Federation of Settlements and Neighborhood Centers, National Organization for Public Health Nursing, National Recreation Association, National Urban League, YWCA of the United States, and the National Travelers Aid Association. With a budget already approved by the National Budget Committee, an organization set up during the war to scrutinize the needs of all national agencies making fund-raising appeals through local Community Chests, the UCDS will rely for its financial support on the United Defense Fund.

In the meantime, the Defense Fund has asked local community chests to provide $6,058,101 on a quota basis, for its agencies' emergency needs for 1951. This action was necessary because the final incorporation of the Fund came after most communities had already completed their community chest campaigns for 1951 expenditures. In addition to the moneys asked from com-

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munity chests, the Fund is seeking $1,341,228 from New York City and other non-chest sources.

Besides the nine agencies in the UCDS, the United Defense Fund includes a group concerned with services to the armed forces: the American Social Hygiene Association, the National Recreation Association, the Jewish Welfare Board, National Catholic Community Services, the National Travelers Aid Association, the YWCA, and the YMCA's of the USA. Though the last five are also USO agencies, the USO at this writing is not yet a Defense Fund member, but is expected to join in the near future. In addition to these five agencies the USO includes the Salvation Army and Camp Shows, Inc.

If everything transpires as is now planned, all these agencies, and perhaps others, will find a place in local community chest campaigns next fall under the United Defense Fund aegis. In addition, the Fund will conduct its own campaign in localities where there are no community chests.

Child Labor in Texas

SOME DISQUIETING FACTS ABOUT TEXAS children at work were revealed by a study of 4,014 young workers in eight representative communities, recently published by the National Child Labor Committee in cooperation with the University of Texas.

All these children and young people were in grades four to twelve, and all were working outside school hours in addition to attending school. Perhaps the most striking fact brought out by the survey was the heavy burden these youngsters were attempting to carry. Of the whole group, 31 percent worked 25 hours or more each week, in addition to attending school; and an additional 13 percent worked 19 to 24 hours. Further, on their longest work day (usually Saturday) one child in four worked more than 8 hours, and 862 (more than 20 percent) worked 10 to 14 hours.

The largest proportion of the children (60 percent) were fourteen to seventeen years of age; but 34 percent were thirteen years old or younger; 10 percent were under twelve years of age. They represented a fair ethnic cross section — 55 percent of them Anglo-American, 42 percent Latin-American, and 3 percent Negro. There were twice as many boys as girls.

The largest occupational grouping (37 percent) were sales clerks and delivery boys; but among the other jobs held were stock boys, janitors, ushers, truck drivers, pin boys, baby sitters, maids, caddies. The highest hourly earnings were found among newspaper delivery boys, nearly half of whom earned 70 cents or more an hour. The lowest paid workers—those earning less than 20 cents an hour—were employed in grocery stores, private homes, amusement parks, restaurants, and tourist homes, and as newsboys.

Not only were hours of work in many instances long, but they were frequently so arranged as to interfere with sleep and with normal family life. For example, 458 of these young wage earners were at work before 7 A.M., 103 of them by 4 A.M. Of those who started work before 7 A.M., 345 were under sixteen years of age. At the other end of the day, 706 (16 percent) worked until 9 P.M. or later, 127 of them until after 11 to 12 P.M., and 34, after midnight. Of these late workers, 467 were fifteen years old or younger, 44 of them under twelve.

The report recommends amendment of the present child labor law in Texas, which has not been modified since its passage in 1925. Among the suggested changes: that no child under sixteen be employed during school hours; that no child under fourteen be employed outside school hours except in jobs about the home and neighborhood; that work between 7 P.M and 7 A.M. be forbidden for children under sixteen, and between 10 P.M. and 6 A.M. for minors of sixteen and seventeen.

The VD Problem in the Emergency

GROWING AWARENESS OF THE IMPORtance of venereal disease control as essential to national strength in the present emergency marked the thirty-eighth meeting of the American Social Hygiene Association, held in Philadelphia on January 31. Several speakers warned that the problem will become more serious as mobilization is stepped up, pointing out that, in spite of this certainty, some states and cities have reduced funds available to combat venereal disease, while others have diverted personnel from this program.

A feature of the meeting was a panel of six young servicemen and women who discussed the effects of mobilization on the lives of young people. This group underscored the importance of home training rather than community efforts in safeguarding the nation's youth, in and out of uniform. "If they wouldn't get into trouble at home, they won't get into trouble in the service," was the conclusion of the panel. "Being a serviceman isn't what makes the difference—home training is."

Other major subjects of the conference were the effect of the present emergency on family life, and the national and international problems involved in the control of venereal disease.

New Patterns in Bringing Up Children

CHANGING WAYS WITH CHILDREN—what real gains have we made?" was the focus and the challenge of the annual conference of the Child Study Association of America, held in New York City on February 19 and 20. The three major sessions dealt with "the child at home," "parents and children in a time of world crisis," and "the community and our children." The emphasis of all the conference discussions was on the "returning conviction that children need parental control and guidance," and from various viewpoints—sociology, psychology, anthropology, education, mental hygiene—the speakers sought to answer the questions posed by the conference program: "What kind of control? What kind of guidance? How do present-day concepts of child development and child care really differ from those of our grandparents? What new knowledge does science offer on the processes and dynamics of child development?"

Several speakers brought out the importance of lessening the gap between the generations and between socio-economic levels. "We can do this best when people are most teachable," suggested Ethel J. Alpenfels of New York University, adding, "There are two times in the lives of children when they are most teachable: When they are interested and their curiosity is aroused; and when they are made to feel that they are different from other children. The two moments when adults are most teachable are: When they want something better for their own children; and when they are fearful. All societies make use of these teachable moments. Ours is no exception, and as parents and teachers we should know how to make the most of these moments."

The second day of the conference was made up of panels on parent education for professional workers.

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PERSONALITIES and PROJECTS

social welfare in terms of significant people

New Appointment at United Nations

AT PRESENT THE ONLY WOMAN OF director's status in the UN Secretariat is JULIA HENDERSON, American social scientist who last month became director of the Division of Social Welfare (formerly Division of Social Activities), Department of Social Affairs. Succeeding Dr. Jan C. Van Heuven of the Netherlands who recently resigned because of ill health, Miss Henderson heads the division responsible for research and standards in the social welfare field. This involves compilation of information in the social field from all parts of the world and recommendations for services and professional qualifications, appropriate for countries in different stages of development.

The names of the nine sections of the division indicate its scope — Family, Youth, and Child Welfare; Aid to the Physically Handicapped; Organization, Administration, and Training for Social Welfare; Social Defense; Housing and Town Planning; Migration; Social Conditions and Development; the Social Reference Center; and Cartography. No longer an "operating agency" since its Social Advisory Services were transferred to the recently created Technical Assistance Administration, the division provides UN's member governments, its Social Commission, and other divisions of the Secretariat, with knowledge of what can be done, is being done, and needs to be done in various parts of the world about particular social problems. It also works closely with Social Advisory Services in the selection of experts for Technical Assistance missions and candidates for training fellowships.

The director, though new in the Social Welfare Division, brings to her task an intimate acquaintance with its structure and functions as well as with most of the members of its staff. These she gained in the course of discharging her recent duties as chief of the Policy Division of the Bureau of Finance. Young in years—in her mid-thirties and with a youthful, jovial appearance—she is one of the UN's oldest employes in point of record, having first joined the staff back in 1945 when the Secretariat was still nothing more than a Preparatory Commission. At that time she was on loan from the United States Department of State, but as soon as the Secretariat became permanently established she became a regular employe in its Bureau of the Budget. Her gradual rise to a division directorship makes her one of the few top people on the UN staff who have come up, if not from the ranks, at least from lower rungs of the organization's structure.

Miss Henderson's pre-UN existence was also marked by steady achievement. After receiving both bachelor's and master's degrees from the University of Illinois, she began doctoral study at the University of Minnesota, but before finishing was chosen by the National Institute of Public Affairs for one of its internships in the United States government. Her assignment was the Federal Security Agency, where she worked in the unemployment compensation division of the Social Security Board staying on as adviser when her internship was completed. Except for two years as a lecturer at Wellesley College and a year of study of labor migration under a Littauer fellowship from Harvard, she remained in government service in various capacities until loaned by the State Department for the UN Preparatory Commission.

The chance to join UN, Miss Henderson says, fulfilled a dream of her student days to combine a career with international service. Refusing to be downcast by UN's political storms, she puts her faith in the steady work and long time objectives of its specialized commissions and agencies to improve opportunities for a better life for the peoples of the world.

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AMONG THE MILLIONS OF VOLUNTEERS in the welfare field the busiest man of the month is perhaps E. ROLAND HARRIMAN, president of the American Red Cross, who heads an organization currently campaigning for $85,000,000 in funds, for unlimited donations of blood for civilian and military purposes, for unnamed numbers of recruits for its first aid and home nursing courses. In addition to guiding these urgent activities, Mr. Harriman, cordial, quiet-spoken New York banker and railroad executive, holds continuing responsibility for the rest of the Red Cross's amazingly diverse "normal" program, carried out by 1,650,000 persons in 3,700 localities in this country and several overseas stations.

Like their president, more than 1,645,000 of these workers are serving in a volunteer capacity. In a recent interview with a *Survey* reporter, Mr. Harriman contrasted this number with the 15,000 persons on the national and local organizations' paid staffs to show how deeply the Red Cross is rooted in "neighborly effort." Nevertheless, he pointed to a "crying need for better public understanding" of the variety of ARC functions — community welfare services, junior programs, water safety, disaster relief, home nursing and first aid instruction, blood banks, the provision of volunteer aids for veterans hospitals, services to the armed forces. Except for disaster relief and the field services with the armed forces, all these programs are carried out by the local chapters through their own initiative and effort. While a large proportion of the chapters have at least one paid staff member to provide continuity of program, the driving force comes from local community interest.

Nevertheless, the Red Cross presidency has never been a figurehead position and there is obviously little chance of its becoming one under its present incumbent. Mr. Harriman, who took office last December after the resignation of General George C. Marshall, has included Red Cross activity as a major part of his schedule for nearly a decade. He has been a member of the board of governors since 1947 and previously had been wartime volunteer manager of the agency's North Atlantic Area. In 1946, as head of a committee which made recommendations for revising the or-

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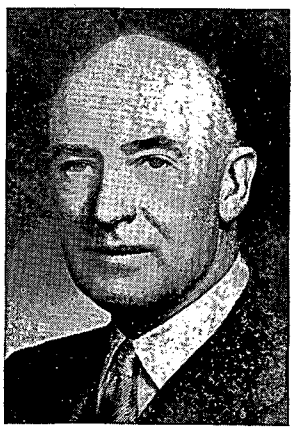
ganization's charter, he was largely responsible for "democratizing" the Red Cross structure through greater chapter representation on the national board.

Proud of the position the Red Cross has developed as a part of American tradition and community life, Mr. Harriman points out that its only new program to be adopted in the last twenty-five years is the blood donor project developed in World War II in response to military request. However, he gives this priority over other Red Cross community responsibilities not only because of the present emergency but also because of what a local blood bank can mean to the civilian population of a community. After World War II, Red Cross chapters were busy building up civilian blood banks, until the Korean crisis again brought the military into the picture. The Red Cross has since been asked by the federal government to coordinate all blood collection for military, civilian defense, and normal community needs. In addition, the organization has been asked to give first aid courses to all Civilian Defense volunteers. As a result, Mr. Harriman has found that in the few months since he has been ARC president he has spent the major portion of his time "on the road" in order to help local chapters get these emergency programs underway. Oversubscription of Red Cross fund-raising goals in the years immediately following World War II have put the organization in the position of being able to set its current campaign goal at $10,000,000 less than its $95,000,000 budget for the fiscal year. "Only time and events will tell," says its president, "whether boosted needs will make it necessary to supplement this annual roll call with a supplementary emergency campaign."



E. Roland Harriman

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On December 1, when MARY E. SWITZER was chosen to direct the Federal Security Agency's Office of Vocational Rehabilitation, this program was ending its seventh struggling year. Michael J. Shortley, the previous director, now director of FSA's Region III, had found in the early days that manpower shortages caused by the war helped states see the importance of a federally aided program for training the handicapped, but he had had to cope with a widespread tendency to think in terms of quick courses for the more promising individuals. For people who needed help most there were at hand neither the techniques required for training nor—in many places—any real conviction that the severely handicapped could be helped to economic and personal independence through any kind of rehabilitative efforts.

But attitudes gradually changed as individual success stories impressed communities with the usefulness of adequate rehabilitation programs.

"Now," said Miss Switzer in a recent interview, "we need to give more attention to the severely handicapped." For that work she feels bound to face the fact that few specialists have been trained in the skills required. Among the 1,200 professional people now carrying out the program in the states are many able ones, but many others must be selected and trained. As a corollary to this responsibility, the new director envisions a program of research into techniques for handling special cases.

Mary E. Switzer

To these tasks, involving an ability to do long range planning as well as to handle a clutter of administrative details, Mary Switzer brings two and a half decades of experience in public administration. Since the founding of the Federal Security Agency in 1939, she has held the position of assistant to its administrator with special responsibility for coordinating its health and medical interests. Previously, she served as assistant to the Assistant Secretary of the Treasury then in charge of the U. S. Public Health Service.

During World War II, she represented FSA in the development of the procurement and assignment service for physicians, dentists, veterinarians, sanitary engineers, and nurses. She also acted as assistant to the director of the War Research Service. Later she represented the Federal Security Administrator on the President's Scientific Research Board, which developed the series of reports, "Science and Public Policy," issued in 1947.

While knowledge and techniques of physical therapy have advanced marvelously in the past few years, Miss Switzer points out, there has been less advancement in the general application of psychiatric techniques in rehabilitation. She brings to her new position a keen interest in this field. An honorary member of the American Psychiatric Association and a trustee of the Menninger Foundation, she served on the American Preparatory Commission for the First Congress on Mental Health and was a member of the U. S. delegation to the Congress in London in 1948.

The new director looks forward to the time when the Office of Vocational Rehabilitation can help to set up a number of pilot rehabilitation centers—perhaps six across the country—where the kind of over-all approach to individual needs that is now available only at two or three privately sponsored clinics can be given the handicapped.

"We can't set up such clinics in every town and hamlet, of course, but I have in mind a few well staffed places where the more difficult cases could be sent, where badly needed research could be carried out, where personnel could be trained and where standards for our work could be developed."

At the present time only one federal-state rehabilitation center exists, at Fishersville, Virginia. The establishment of others must wait upon enabling legislation such as was called for by the Douglas bill that passed the Senate last year. The Fishersville Center was developed in cooperation with local organizations interested in the welfare of the handicapped. Cooperation of this nature, Miss Switzer thinks, is necessary to the success of any such venture.

Though the present and impending manpower shortages may once again press many quick training programs upon the rehabilitation service, its new director is convinced that the long range work is equally important to the nation's welfare.

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"Freud Has Won Out"

HELEN L. WITMER

—By the professor in charge of research at the School of Social Welfare, University of California at Los Angeles.

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THAT WITHIN A SHORT TIME NINE books about personality and mental health should appear on the desk of *The Survey's* book review editor seems surprising, to say the least. When, in addition, it is noted that most of these books are technical treatises or collections of technical papers, the merits of which cannot be discussed in terms that are of much interest to the general reader, one has to consider why the publishers expected these books to have popular appeal. The answer would seem to lie in the fact that all of us are desperately eager to know what is involved in personality development and how health of personality can be established. These books are far from giving final answers, but a review of their contents will give some idea of what is currently being done toward answering those questions.

The first three books on the list have to do with the treatment of emotional disturbances; the other six are primarily concerned with how those disturbances come about. In the reviewer's opinion, only one of them —Erik Erikson's—is likely to be of long time significance. This book is a major contribution to the much needed synthesis of the social and biological sciences. The others are more limited, both in range and value, but for the short run most of them are of interest in indicating the considerations currently emphasized in psychotherapy and in the scientific analysis of emotional disorders.

The most general comment that can be made about these books, and about work in the field of personality in so far as these books are representative of it, is that the current influence of Freud is tremendous. There was a time when a collection of books of this sort would have contained several that were very critical of Freudian ideas. Now the prevailing aim is to modify, perhaps, or to adapt or incorporate or enlarge upon, but not to oppose.

Only two of these books are "pure Freudian," Dr. Sandor Lorand's and Dr. Bevan-Brown's. The first, a collection of previously published papers dealing with various clinical syndromes, can stand in our analysis as representative of the classical Freudian theory from which the others diverge in various ways. The second is an application of one small part of the theory to child-rearing, its thesis being that health of personality is dependent on the individual's having had a satisfying breast-feeding experience. The other books range from Dr. Greenberg's "primer" of child guidance, which does not mention Freud by name, to Dr. Gutheil's textbook, which out-Freuds Freud in its use of dreams. In spite of these differences, not one of the books has that querulous, argumentative or defensive tone that used to characterize so many authors who were interested in the same things Freud was interested in but who did not agree with him. In short, Freud has won out.

A second general comment to be made is that the links between Freudian ideas and other ideas pertaining to human psychology are on the way to being made. One of the books describes a method of psychotherapy that emphasizes the uniqueness of each individual's value system. Two pay considerable attention to physiological aspects of psychological functioning. One strives to link learning theory and Freudian concepts and principles. Several have much to say about sociological and cultural matters. All in all, these books suggest that psychoanalysis has advanced beyond the stage in which its truth or falsehood is being debated and gone on to integration with other areas of knowledge as the prime task.

To take the simplest of the books first, "Child Psychiatry in the Community" is an attempt to set forth some of the concepts and working methods of the child guidance clinics. It aims to tell teachers and nurses what child guidance is about, in the hope that they may become more successful in overcoming parents' reluctance to use psychia-

CHILD PSYCHIATRY IN THE COMMUNITY, by Harold A. Greenberg, M.D., and others. Putnam. $3.50

THE HANDBOOK OF DREAM ANALYSIS, by Emil A. Gutheil. Liveright. $5.95

VALUES AND PERSONALITY—An Existential Psychology of Crisis, by Werner Wolff, Ph.D. Grune & Stratton. $4.75

CLINICAL STUDIES IN PSYCHOANALYSIS, by Sandor Lorand, M.D. International Universities Press. $4

THE SOURCES OF LOVE AND FEAR, by M. Bevan-Brown, M.B., Ch.B. Vanguard. $2.50

TWENTIETH CENTURY MENTAL HYGIENE, by Maurice J. Shore, and others. Social Sciences Publishers. $6

EMOTIONS AND CLINICAL MEDICINE, by Stanley Cobb, M.D. Norton $3

PERSONALITY AND PSYCHOTHERAPY—An Analysis in Terms of Learning, Thinking, and Culture, by John Dollard and Neal E. Miller. McGraw-Hill. $5

CHILDHOOD AND SOCIETY, by Erik H. Erikson. Norton. $4

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trists' help with problems of child rearing. In the course of the explanation, the author discusses diagnosis, prognosis, and treatment, as well as numerous other pertinent matters. Although it makes many interesting points, it seems dubious whether the book will accomplish its purpose. Too many topics are covered too hurriedly to convey real understanding to those who are not already pretty well informed.

THE OTHER TWO BOOKS THAT ARE SPECIFICALLY concerned with psychotherapy—"The Handbook of Dream Analysis" and "Values and Personality"—are of a very different order.

The first, by Emil Gutheil, follows Stekel and describes a method of therapy that, it is claimed, retains all the advantages of orthodox psychoanalysis (the management of transference and resistance and the use of daily sessions) and yet cuts down the length of treatment and increases the likelihood of good results. Shortening of treatment is achieved by a new focus in dream interpretation, a focus on psychodynamics rather than on the meaning of individual symptoms. Better results, it is said, follow from the avoidance of the "psychoanalytical neurosis," which may develop when treatment is lengthy, and which is so hard to cure.

The second, by Werner Wolff, is an exposition of "existential psychology" and its derivative, "existential therapy." The term "existential" has neither the meaning attached to it by Titchener nor by Heidegger and Jaspers and their better-known disciple, Sartre. Since the author himself says a clear-cut definition is impossible, I shall limit myself to saying that his interest is in the unique meaning and goal of the individual life. His method of therapy consists in uncovering the events that affected the individual's life decisively (his "existentials"), those experiences through which he lost his sense of connection with the universe and his ability to make decisions.

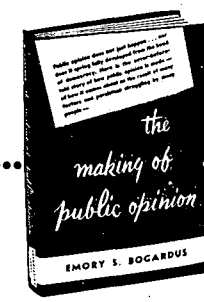
Of the four books that enlarge the Freudian view of psychology by linking it with other factors or other aspects of personality development, two must be passed by very briefly. One, Shore's "Twentieth Century Mental Hygiene," is a collection of twenty papers on so many aspects of this large subject that nothing really pertinent to our topic can be said about it. The other, Cobb's "Emotions and Clinical Medicine," is very much to our point. Its subject matter, however, is so much out of the reviewer's competence that all that can be said is that the book deals with the anatomical and physiological foundation of the emotions, that core concern of psychiatry.

The last two books, Dollard and Miller's "Personality and Psychotherapy" and Erik Erikson's "Childhood and Society," are illustrative of two extremes in the current attempt to integrate psychoanalysis and other disciplines. The one extreme is to reduce psychoanalysis to a specific statement of a more general law. The other is to widen psychoanalysis and to demonstrate its linkage with and its pertinence to other disciplines. The first is the approach of the scientific laboratory; the second that of the social philosopher. Which effort is to be preferred depends on whether one is primarily concerned with the deriving of general laws or with application to individual and social problems.

Dollard and Miller's book might almost be called psychoanalysis with Freud left out. More seriously, it is an attempt to explain Freudian mechanisms and to analyze Freudian therapeutic methods on the basis of the reinforcement theory of learning. According to this theory, all behavior that is characteristically human is learned, and all learning involves four interrelated factors: motivation, stimulus, act or thought, and reward. How these factors operate in "learning" a neurosis and how neuroses are "unlearned" during the process of psychotherapy are the main themes of the book.

To this reviewer, Dollard and Miller's argument seems almost naïve. What is needed for a truer understanding of human behavior than we yet possess is a theory that brings in wider ranges of human experience and feeling than Freud described rather than a theory that reduces even those to a mechanical formula.

SOME INDICATION OF THE LINES A really helpful integration of knowledge from various fields might take is found in Erikson's profoundly stimulating essays. "Childhood and Society," says the publisher's blurb, "is a book on the social significance of childhood; it deals with the relationships between childhood training and cultural accomplishment, and between childhood fear and social anxiety. . . . The author analyzes the infantile and the mature, the modern and the archaic elements in human motivation. He concludes that man's long



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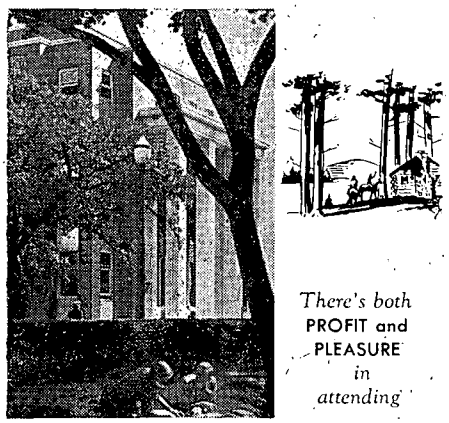

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childhood dependence, while a prerequisite of human learning, leaves a residue of emotional immaturity. If arbitrarily intensified in childhood, and exploited in adult living, this immaturity endangers man's proudest works."

To one who has read the book this is an accurate description of what it is about. To those who have not read it neither this nor any other brief statement can adequately convey the subtlety, the artistry, or the importance of the argument. This reviewer can only recommend heartily that you read it for yourself.

(Books continued to page 139)

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New Films on Mental Health

GEORGE C. STONEY

WHILE HOLLYWOOD HAS BEEN BUSY DURING THE PAST FIVE YEARS MAKING the psychiatrist's couch as conventional a movie prop as a western bar or a South Sea island, film-makers in England and Canada have produced an outstanding group of short films on the psychological motivations of ordinary life. Since "The Quiet One," there has been a spate of similar productions in this country. The first two films reviewed below are the leaders of a series, "Emotions of Everyday Living," being produced by the Mental Health Film Board, a joint undertaking of the National Association for Mental Health, Inc., and the Federal Security Agency's National Institute of Mental Health.

The Steps of Age

Mrs. Potter is an old woman, one of those 15,000,000 Americans who make up the next-to-last bar in a census chart. But for all that she is a woman with beauty, energy, ability, and a burning desire to be of use in the world. As this film reviews Mrs. Potter's life since the tragic day when her husband was forced to retire at 65, one comes to feel what the experts keep telling us: that this America of glorified youth must somehow find ways for people past 65 to *live* as well as simply keep alive.

Film Documents have given to this film all the cinematic skill and astute observation that distinguished their earlier production, "The Quiet One." With the help of the writer-director, Ben Maddow, they have produced in "The Steps of Age" an even better film.

Without cheating, Mr. Maddow has made of old Mrs. Potter both a true character full of the pathetic, irritating characteristics that cause one to whisper of old people, "Wouldn't they be better off if . . . " and at the same time a person who charms us into hoping she will find and live out a happy, useful old age somewhere close to us.

"The Steps of Age" ends uncertainly, its makers only half convinced that the solution Mrs. Potter seems to be finding will be satisfactory. Perhaps this is as it should be, for surely there is no field of human relations where pat answers are more deceiving. Without once using psychiatric terms or stepping out of the conscious world of its characters, the film makes clear that providing economic security for the aged is only a beginning.

No person who sees this film can fail to reconsider his own relations with the "old people" of his life or avoid making some realistic appraisal of the preparations he is making for the time when Mr. and Mrs. Potter's problems will be his own.

35mm and 16mm, sound, black and white; running time, 28 minutes; produced by Film Documents, Inc., sponsored by the South Carolina Department of Mental Health and the Mental Health Film Board. Address inquiries to the Mental Health Film Board, 1790 Broadway, New York 19. A discussion guide is in preparation.

Angry Boy

First shown at the recent Midcentury White House Conference on Children and Youth, "Angry Boy" has already created a great deal of discussion—and disagreement—among specialists in the mental hygiene field. It is not yet released for popular showing.

A fourth grade boy is caught by his teacher stealing money from her purse. The school principal advises his mother to take Tommy to a child guidance clinic. The rest of the film is devoted to the therapy Tommy and his mother receive at this clinic, with flash-backs to their life at home with a meek, rather

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—From time to time, Mr. Stoney will review in this department new documentary films in the welfare field. Formerly with the Southern Educational Film Production Service, Inc., he is now a part time member of *The Survey* staff, resident in Washington.

ELECTRONIC REPRODUCTION PROHIBITED

colorless husband and an overprotective grandmother.

Both the psychotherapeutic and cinematic treatments given Tommy and his mother are involved. We are told much in dialogue and commentary about the specific complications of these characters, but see so little of them living in their painfully proper middle class world that the film makers seem to be showing only those bits of their lives that fit neatly into a predetermined case history pattern.

Save for a couple of early scenes in a schoolroom, Tommy, too, is seen only in the unnatural world of the clinic or in the neater portions of his home. But the boy acts—and is directed—so ably that one gets to know him, to like him, and to hope desperately for his regeneration. When that comes it is thoroughly convincing. Alexander Hammid, the director, deserves credit for making the most of his material. It is too bad he did not have a better script. However, the lay audiences who see "Angry Boy" will learn much about the techniques of a child guidance clinic and a good bit, too, about the responsibility of even the most conscientious parents for the delinquency of their children.

35mm and 16mm, sound, black and white; running time, 25 minutes; produced by Affiliated Films, Inc., sponsored by the Michigan Department of Mental Health and the Mental Health Film Board. Address inquiries to the Mental Health Film Board, 1790 Broadway, New York 19. A discussion guide is in preparation.

Preface to a Life

A young couple sit in a hospital room admiring their first-born son. His mother and father each have dreams of what this child will be like as he grows up, dreams of what they hope to *make* of him. The father wants him manly, self-reliant, sucessful. The mother wants him to be her loving child, forever.

The film shows in ingeniously simple sequences the dire fate that awaits young Michael Thompson if his parents have their way with him. Finally, it shows what really happens when the parents let their boy grow up normally.

Compared with the characters in "The Steps of Age" and "Angry Boy" the Thompson family are about as unconvincing a group of average Americans as ever posed for a life insurance advertisement. They live in a House Beautiful neighborhood, have all the correct gadgets, remain impeccably groomed and grow old only at the temples. It is the young children who are real, and the cameraman, Boris Kaufmann, has caught them off guard often enough for some convincing shots.

This is a simple story with simple problems and simple solutions. However, it sticks so closely to the standardized American dream (boy wins football letter, gets beautiful girl, succeeds in a white-collar job) that most viewers do not take these conventions for anything more than hooks on which to hang their own life stories. At least this has been the report of discussion leaders who have told me how successfully they have used "Preface" with audiences on New York's East Side and in small towns in Georgia.

16mm sound, black and white; running time, 29 minutes; produced by Sun Dial Films, Inc., sponsored by the National Institute of Mental Health, distributed by United World Films, Inc., 1445 Park Avenue, New York 29. A discussion guide and auxiliary materials are available.

Role Playing in Human Relations

The use of "role playing"—a kind of semi-spontaneous play-acting familiar to most teachers—has been developed to very serious adult purposes in late years by teachers, discussion leaders, and other group work practitioners.

"Role Playing in Human Relations" is a simple training film which shows how this technique is applied. Since it was made in Bethel, Maine, during sessions of the National Training Laboratory's summer workshop, one can take it for granted that the methods are explained accurately and shown to their best advantage.

That the production is frankly amateur detracts not at all from its effectiveness as a teaching device and adds conviction to the playlets. The commentary is well delivered, easy to follow and makes the complications of this technique quite simple to grasp. Leaders who want to introduce the device to the uninitiated will find this film very useful indeed. Whether or not it will convince skeptics of the great value its proponents find in "role playing" is another matter.

Quite aside from its intent, "Role Playing in Human Relations" is a stimulating example for teachers who want to know how to make a useful training film with their own cameras and lights. Because the film has been well thought out, has a simple, direct approach, uses printed titles for emphasis, and has a well timed commentary, it matters little that the camera work could have been done by any reasonably experienced amateur with a good tripod and a steady arm.

16mm, black and white, sound; running time, 25 minutes; produced by Educational Film Productions, sponsored by the National Training Laboratory in Group Development; distributed by the sponsor, 1201 Sixteenth Street, N.W., Washington 6, D. C. A "training guide" is available.

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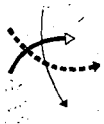

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Letters & Life from page 136

THE "WHY" OF MAN'S EXPERIENCE, by Hadley Cantril. Macmillan. $2.75

PROFESSOR CANTRIL'S THEME IN THIS book is that the character and meaning of human experience can be illuminated by the evidence from the social sciences if they will together view behavior as an integrated "process of living." And that process is interpretable, says the author, by recognition of the truth (conclusion or hypothesis) "that the outstanding characteristic of man is his capacity to participate in the creation of emergent value attributes which enrich the quality of his experience." "It is because of this characteristic," he adds, "that both the individual and the species appear to follow an ever-ascending path." And he concludes that "only in the process of participation in which man experiences the consequences of his own actions can he apparently sense the the togetherness and inseparableness of the specific with the more general or universal."

This sentence is contained in the next to last paragraph of the book, which then goes on to observe that this may be the basis for experiences characterized as religious, "experiences in which we feel we are in tune with the true, the beautiful or the universe."

But what these experiences may have to do with the "why" of man's experience, is a problem not broached. What the nature of the "universal" may be; *why* our "greatest satisfactions" are a sharing in the "ongoing process of living"; where the whole imperative to create emergent values comes from, how it sustains itself, and defines some qualitative ultimates of value—these issues are barely mentioned, despite the inviting title of the book itself.

That there could conceivably be any more mundane meaning or significance to "love," "great faith," or "great inspiration," is not considered. And what, if any, may be the reasons for holding a view of the "reverence for life" (Schweitzer), for man's desiring to meditate or worship, for his occasional willingness to sacrifice life itself under ultimate provocation—these are not touched upon.

I have perhaps unfairly approached the end of this book first. But its concluding chapters, like those of a comparable volume, "Man for Himself," by Erich Fromm, invite attention for their

(Continued on page 141)

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COMMUNITY CHESTS AND COUNCILS OF AMERICA INCORPORATED, 155 East 44th Street, New York 17. Information and consultation about cooperative planning and financing of social work through chests and councils of social agencies.

GIRL SCOUTS OF THE U.S.A., 155 East 44th Street, New York 17, N. Y. President: Mrs. C. Vaughan Ferguson. Founded in 1912 to help girls between the ages of 7 and 17 prepare, with volunteer adult leadership, for their responsibilities in the home and as active citizens in the community and in the world. Girl Scouts of the U.S.A. offer activities in eleven program fields covering international friendship, outdoor life, homemaking, the arts, and future vocations.

HOME MISSIONS COUNCIL OF NORTH AMERICA—297 Fourth Ave., New York City. The inter-denominational home mission body of 23 denominations. Executive Secretaries, Edith E. Lowry, Rev. I. George Nace; Migrant Supervisors: Western, Mrs. F. E. Shotwell, 3330 West Adams Blvd., Los Angeles 18, Calif.; Midwestern, Rev. Ellis Marshburn, 127 North Dearborn St., Chicago 2, Ill.

THE INTERNATIONAL CITY MANAGERS' ASS'N., 1313 E. 60 Street, Chicago 37, Ill. To aid in improving municipal administration (1) the Municipal Year Book, (2) Public Management, monthly journal on local government, (3) Management Information Service for Cities on fee basis, (4) Eight correspondence courses in municipal management. Write for more details.

LEAGUE FOR INDUSTRIAL DEMOCRACY—Promotes a better understanding of problems of democracy in industry through its pamphlets, research and lecture services and organization of college and city groups. Executive Director, Harry W. Laidler, 112 East 19th Street, New York 3, N. Y.

NATIONAL ASSOCIATION OF THE DEAF, 121 West Wacker Drive, Chicago 1, Ill. Byron B. Burnes, President; Robert M. Greenmun, Secretary-Treasurer, 713 North Madison Street, Rome, New York. Organized 1880, Incorporated 1900. Objects: Educational, Social, Industrial Welfare of the Deaf, Quadrennial National Conventions. Official Organ, The Silent Worker, 982 Cragmont Avenue, Berkeley 8, California; $3.50 year. Lists achievements of deaf in Industry, Education, Sports, and Religion. Section for Parents of Deaf Children.

NATIONAL COMMITTEE ON ALCOHOLISM, INC., 2 East 103rd Street, New York 29, N. Y. A non-profit organization established in 1944, to aid in the education of the public in matters pertaining to alcoholism. It does not take sides in the Wet-Dry controversy. It provides speakers to interested groups and distributes factual unbiased literature. It organizes citizen's committees in communities throughout the country, and sponsors and guides these local committees in programs of education and action in their communities, designed to meet this great medical and social problem. Through these local affiliates it promotes and establishes facilities for the rehabilitation of the alcoholic. It promotes prevention of alcoholism through education and rehabilitation.

NATIONAL CONFERENCE OF SOCIAL WORK, 22 West Gay St., Columbus 15, Ohio; Ewan Clague, President. The Conference is an organization to discuss the principle of humanitarian effort and to increase the efficiency of social service agencies. Each year it holds an annual meeting, publishes in permanent form the proceedings of the meeting and issues a quarterly Bulletin. Proceedings are sent free of charge to all members upon payment of a membership fee of $7.50. 78th Annual Meeting, 1951, Atlantic City, N. J.

(In answering advertisements please mention THE SURVEY*)*

(Continued on next page)

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NATIONAL COUNCIL OF JEWISH WOMEN, 1819 Broadway, New York 23, N. Y. Mrs. Irving M. Engel, President. FIFTY-SIX YEARS SERVICE TO FAITH AND HUMANITY through:—SOCIAL WELFARE—Mental hygiene program; Council houses and clubs, nurseries; clinics; camps, work with the aged and handicapped; scholarships. OVERSEAS SERVICES—Operation of a home for unattached girls and young women in Paris; scholarship grants at American Universities for study in social welfare, public health, nutrition, nursing, occupational therapy to qualified young women from abroad who return to work in their own countries. EDUCATION AND SOCIAL ACTION—Contemporary Jewish Affairs, international relations and peace, social legislation. Study groups under National direction keep Jewish women throughout country alert to vital current issues. Through local Sections, SERVICE TO FOREIGN BORN—Immigration aid, port and dock work, naturalization aid, Americanization classes, location of relatives. SUPPORT OF SCHOOL OF EDUCATION, HEBREW UNIVERSITY, JERUSALEM. 234 Senior Sections in United States—also Junior and Councilette groups. 85,000 Senior members.

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THE NATIONAL SOCIETY FOR CRIPPLED CHILDREN AND ADULTS, INC., 11 South LaSalle Street, Chicago 3, Illinois. Gerard M. Ungaro, President; Lawrence J. Linck, Executive Director. The Society through its 2000 state and local member units seeks to provide health, welfare, educational, recreational, vocational and employment services to all types of handicapped persons, adjusting its services to each community and the programs of other agencies. Maintains special cerebral palsy services; consultation by professional staff; loan library. Financed by annual sale of Easter Seals. Publishes "The Crippled Child," a magazine for parents of handicapped children, bimonthly, $2.00 a year.

THE NATIONAL VOCATIONAL GUIDANCE ASSOCIATION, Campbell B. Beard, Executive Secretary, 1424 16th St., N.W., Washington 6, D. C., is the professional organization for counselors and others engaged and interested in vocational guidance and the publishers of OCCUPATIONS, the Vocational Guidance Journal.

THE OSBORNE ASSOCIATION, INC., 114 East 30th Street, New York, N. Y. Telephone CAledonia 5-9720-9721. Activities:—Collects information about correctional institutions and works to improve correctional methods and standards. Aids released prisoners in their problems of readjustment by securing employment and giving such other assistance as they may require. Austin H. MacCormick, Exec. Dir.; Robt. R. Hannum, Dir. of Vocational Placement.

THE NATIONAL FOUNDATION FOR INFANTILE PARALYSIS, INC., 120 Broadway, New York 5, N. Y. A non-profit organization pledged to lead, direct and unify the fight against infantile paralysis and supported by the March of Dimes. Through more than 2,800 Chapters serving every county of the nation, it helps pay for the best available care and treatment for polio patients whose families cannot pay full costs unaided, regardless of age, race, creed or color, and assists in staffing and equipping local polio centers. It supports scientific investigation into the cause, prevention, cure and treatment of infantile paralysis and finances the professional training of scientific and medical personnel. It maintains a year-round program of public information and education about the disease.

NATIONAL URBAN LEAGUE, organized in 1910, with 57 local branches seeks to improve living and working conditions among Negroes. Conducts surveys and research as basis for its services. Specializes in securing full use of Negro manpower in public and private employment. Publishes special bulletins on interracial and community problems. Provides fellowships in Social Work. Solicits contributions and gifts. 1133 Broadway, New York 10. WAtkins 4-0505.

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(Continued from page 139)

insistence on a scientific, "naturalistic" view of man and the universe, which obviously colors the entire treatment.

With this caveat, however, I hasten to add that this is a valuable utterance. The chapter on a "science of man" is appealing. The discussion of the "characteristics of man" and their development is fresh and vigorous. The stress on what Professor Cantril calls "this assumptive form world of ours," including a large stock of preconceptions and presuppositions which each of us carries about, is validly underscored. And the other chapters on "the consequences of action," "the nature of the 'me,'" and "participation with others" should bring added guidance to our understanding of ourselves.

Especially are the *obiter dicta* on education worthy of greater emphasis and elaboration. "No occurrence," he reminds us, "is an event for us until it has some bearing on our purposes."

In short, one finds the central thesis worthily argued—namely, "that man needs above all to cultivate the capacity to cope with emerging situations." In all earnestness, it may be concluded that if Professor Cantril had addressed his writing specifically to college undergraduates and had his manuscript read and criticized by a few of these, he surely would have gained the advantage of a wider audience for his many wise and helpful insights. ORDWAY TEAD
President of the Board of Higher Education, New York City

DEMOCRACY IN POLITICS AND ECONOMICS, by Charles P. Taft. Farrar, Straus. $2

IT IS GOOD TO HAVE IN BOOK FORM, these three lectures delivered at Rice Institute by a distinguished citizen and churchman and member of a noted American family.

In the first lecture Mr. Taft presents a much needed emphasis on the place of cooperation as the cement of society. He dispels the notion that competition is the chief ingredient of free enterprise, and he shows that religious ideals have played a determining part in the development of western civilization. Making allowance for all failures, he gives a heartening review of the achievements by which majorities and minorities have worked together for the common good.

Mr. Taft, in the second lecture, puts his finger on a fundamental weakness common among idealists and church people, namely, inability to arrive at a sound philosophy of compromise. As he so well states, "there are good compromises as well as bad." The good leader and the good executive is the man who grasps the essential needs of group organization and knows how to enlist the understanding and willing cooperation of subordinates who must

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execute orders. Wholesome authority, like just government, rests on the consent of the people involved. What is the great incentive for ordinary people? Mr. Taft's answer is a sound one; "habitual and customary association with those you like in carrying out a purpose in which you agree." But in such a process there is no place for the absolutist or the doctrinaire. Consent and agreement come in the process of give and take where many must forego some things if all are to work in harmony. Mr. Taft applies this especially to the conflicting interests in business and economics.

In the final lecture Mr. Taft takes his education apart and hangs it up for a look. Formal education in school and college, as well as in church, family, and community life. It doesn't bear scrutiny very well. It was academic and unrealistic. "The relevance of religious thinking to the hard ethical problems of society was hardly suggested." The relevance of much else in thought and indoctrination was also questionable. In this analysis many of us can see the weakness of our own education.

But Mr. Taft is not a defeatist. We can do better and we are doing better. Church and school are beginning to realize that no ethical teaching is worth much unless it is presented in terms of the aspirations, conflicts, and issues of the day. Recent activities of the Federal Council of Churches in the realm of economic life are held up as a good example of the sort of education and action which may become a saving factor in the crisis of the hour.

JOHN PAUL JONES
The Union Church of Bay Ridge
Brooklyn, N. Y.

READINGS IN THE DEVELOPMENT OF SETTLEMENT WORK, edited by Lorene M. Pacey. Association Press. $6

LORENE M. PACEY HAS DONE A REAL service in bringing together in chronological order some of the most vivid writings of the settlement leaders which have bearing today. The articles display, as nothing else could do, the climate in which the beginnings of settlement work were made, and the force of the moral indignation which fired the young workers. The book proves that the roots of the settlement movement lie in social action and that its vigor is in the impact on the conscience of the times.

Each settlement worker used her own tool to attack conditions. Jane Addams in her espousal of the cause of labor, criticizes both sides, when criticism is due. Florence Kelley attacks the results of congestion. Dr. Alice Hamilton shows the need for departments of public health and enforcement of sanitary codes.

Lea Taylor carries the theme of social and civic responsibility further in her article on the "Future of the Settlement," and gives not only the background for the unemployment studies in the depression but also the studies of the provision of health services then being made by the National Federation of Settlements.

Helen Hall takes social action to the group workers, and to all social workers. "Social action for change and advance is inescapable unless we are willing to drift along eternally patching up the consequences of social neglect and industrial breakdown."

Paul Kellogg's foreword to "Case Studies of Unemployment" shows what the unemployment of the Thirties was like, and the attitudes of the day toward the problem and any measures to share its burden: "We insure every risk from a plate window to the education of our grandchildren, but balk at the idea when it comes to any share of the unwritten payroll of the unemployed."

Group work or "Association" has its exponents as a major technique and some of the early thought and experiment basic to that development can be found here.

Robert A. Woods gives the sociological basis for the settlement movement as the exponent of the small community from neighborhood to world, and the challenge to all settlements "to be seized and possessed of the conviction that the whole settlement program in all its aspects must be educational."

As this brief review indicates, the articles have many themes, and do not lend themselves readily to classification. In general, they touch history, philosophy, social action, politics, sociology, association, recreation, and community organization.

The one large area which suffers by neglect is the arts, and this perhaps is due to lack of material in settlement literature. Through all the articles, "Settlement Spirit," which David Rosenstein describes as the mark of the settlement on the participants — worker, volunteer, board member, or neighbor— emerges as the common denominator.

This book is a "must" for all students of social change as well as for social workers.

LILLIE M. PECK
Executive Secretary
National Federation of Settlements

PHYSICIAN TO THE WORLD—The Life of General William C. Gorgas, by John M. Gibson, Duke University Press. $4.50

HERE IS A HOMEY FAMILY TALE OF hopes, successes, frustrations, and richly satisfying accomplishments of one of medicine's rarities, a man of science in thought and conviction who was an administrator of large abilities.

The first era of modern public health, that of environmental sanitation, made effective by exercise of authority both civil and military, reached its zenith of achievement in Havana and Panama under Gorgas. This was based not on popular education, voluntary association promotion, or the emotional fund-raising of contemporary United States, but on persistent and ingenious practical application of the facts disclosed in laboratory, hospital, and field.

As the natural history of Aristotle, the chemistry and bacteriology of Pasteur will bear repetition in the literature of the future, so the revelations of the control of yellow fever and malaria by sanitation will be among the perennials for doctors, teachers, armies, and navies in peace as in war.

The journalist-author gives an endearing account of the family and home of William Crawford Gorgas, as boy and army doctor and then without delay he plunges into the war against the mosquito to which Gorgas of whatever rank to Major General, was relentlessly devoted.

There is rather too much of the Gorgas - Goethals controversy (personal, professional, and political) in some chapters, interesting as the facts are.

The last five chapters that follow Dr. Gorgas across oceans and continents and disclose the catholicity of his concern for his fellow man and his painstaking resourcefulness, sweep the reader into social, economic, and international situations, hardly further advanced to solution than they were at the time of his death.

Parenthetically, to have received Medical Corps commission on Gorgas' recommendation and orders over his signature, was the nearest to a medical benediction this reviewer ever came.

The book is sound, authentic, and in-

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2. shall present, in connection with the application, written reports or papers which demonstrate a capacity to undertake independent research.

Application material for the 1951-52 award, which may be obtained from the School, should be filed not later than March 31, 1951. Persons who have already filed applications for admission, or who have been accepted for study for the Doctorate in 1951-52, may also enter the competition.

2 East 91st Street — **New York 28, N. Y.**

cludes some records of events and correspondence not formerly available. Before malaria has completely left the United States, there should be millions of grateful readers of this biography.

HAVEN EMERSON, M.D.
Professor Emeritus of Public Health
College of Physicians and Surgeons
Columbia University

WAR AND CIVILIZATION—From a Study of History, by Arnold J. Toynbee. Oxford University Press. $2.50

WHEN THE AUTHOR OF THAT MONUmental work, "A Study of History," speaks on the subject of war and its relation to the breakdown of civilization, everyone must listen. In this little book Albert V. Fowler has selected from Mr. Toynbee's six volumes the salient portions dealing with this subject. The fact that they have been lifted out of their context does not affect their clarity, for enough of the setting is preserved to give vivid concreteness to the philosophizing of the historian.

That war has been, if not the only, certainly the proximate, cause of the downfall of every civilization that has disappeared from the human scene—this is Toynbee's over-all thesis. The tragic situation in which mankind has found itself through the ages, and still finds itself, is due to the fact that war has secured such "a stranglehold upon its addicts that they no longer have the power to escape from its grip." Militarism has become so thoroughly institutionalized in the collective life of mankind that its renunciation requires more than human nature can perform.

The chapters of this book tell the stories of Sparta, Assyria, Rome, of Charlemagne and western Christendom. The chapter on Sparta, the nation-state of antiquity which set aside every consideration of morality and the arts of peace in favor of the development of sheer military prowess, is especially illuminating.

In his preface, Mr. Toynbee discusses two alternative courses put forward as a way out of the tragic dilemma in which the institution of war has placed mankind. One is the way proposed by pacifism, the other is world government. He rejects the former and adopts the latter. The fallacy of the pacifist inheres in the fact that, if his principle of action should be accepted, it "would mean allowing the most unscrupulous governments of the most benighted military powers to make themselves masters of the world." To submit to such a prospect "presupposes a passive heroism that has been exhibited by saints but never by ordinary mankind."

The opportunity for creating a world government consisting of "an association of the peace-loving nations of the world in sufficient force and cohesion to be unassailable by any who reject their pact of collective security" was "thrown away after World War I, and World War II was our penalty for this flagrant fault of heart and head." But he insists that the opportunity has now returned.

Significantly, Mr. Toynbee dates the writing of his preface, June, 1950. What he would say today, in the light of the endeavor of the United Nations to make its collective will effective in the war which broke out in that same June, would be interesting indeed. So long as nations desire certain things more than they desire peace, their most solemn pledges not to fight, and their pledges to provide armed resistance against the nation that breaks the peace are, to put it mildly, a frail reed to lean upon.

CHARLES CLAYTON MORRISON
Contributing editor
The Christian Century

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